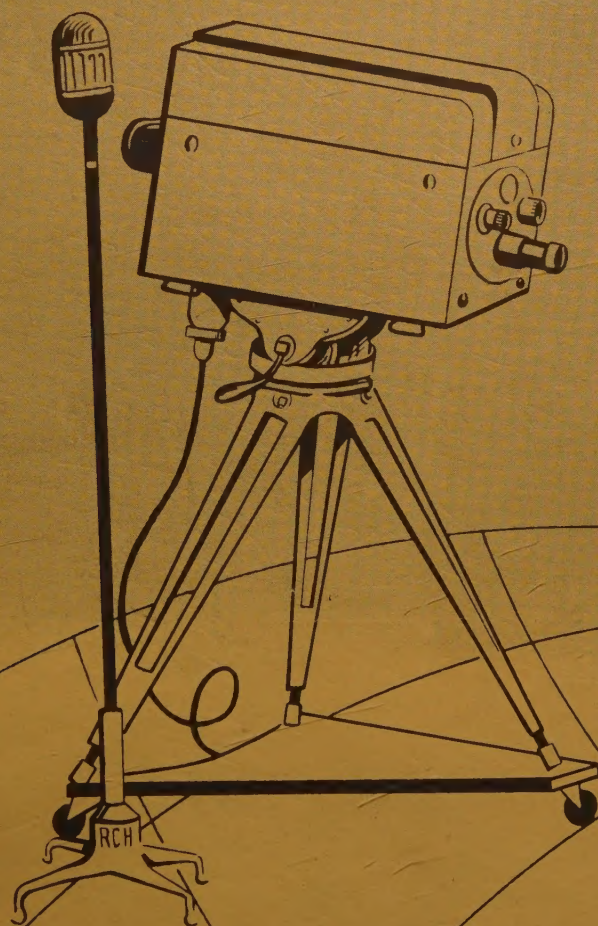


# *The* **CHRISTIAN BROADCASTER**



A QUARTERLY JOURNAL

*Published by*

THE WORLD COMMITTEE FOR CHRISTIAN BROADCASTING





VOL. III, NO. 4

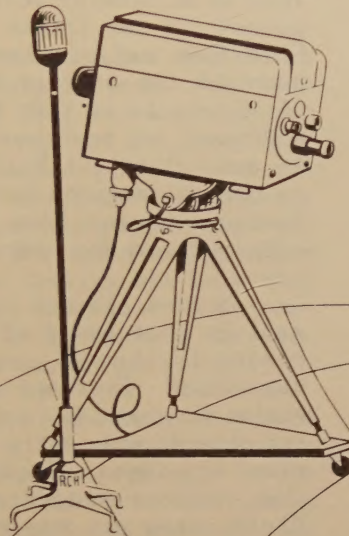
FOURTH QUARTER 1955

# *The* **CHRISTIAN BROADCASTER**

A QUARTERLY PUBLICATION

OF

THE WORLD COMMITTEE FOR  
CHRISTIAN BROADCASTING



EDITED BY:

**The Rev. W. BURTON MARTIN**

**RAVEMCCO • DFM**

*National Council of Churches of Christ  
156 Fifth Avenue, New York 10, N. Y.  
U.S.A.*

**Pastor H. W. von MEYENN**

*Church Radio Center*

*Bethel – Bielefeld • Evangelisches Pressehaus  
Germany*

**Dr. NICOLAAS van GELDER**

*Acting Editor-in-chief*

*26 Stadhouderslaan  
Utrecht – Holland*

## COMMITTEE MEMBERSHIP

### *Co-Chairmen:*

*W. Burton Martin (U.S.A.)*

*H.W. von Meyenn (Germany)*

*Acting Editor-in-Chief: Nicolaas Van Gelder (Holland)*

### *Area Representatives:*

*Asia ..... G. P. Charles  
Australia-New Zealand ..... Kenneth Henderson  
British Isles ..... John Marsh  
Europe ..... Jacob Amstutz  
Near East ..... Farid Audeh  
North America ..... Clayton Griswold  
South America ..... M. Garrido Aldama*

## THE CHRISTIAN BROADCASTER

is published in English and in German. Correspondence relating to subscriptions and mailing should be addressed as follows: English edition...New York City (U.S.A.) Office; German edition...Bethel-Bielefeld (Germany) Office.

### SUBSCRIPTION RATES

*English Edition: Three Dollars per Four Issues.  
Make checks payable to RAVEMCCO.*

*German Edition: Write for information to the Bethel-Bielefeld Office.*



# Foreword

In this final 1955 issue of *The Christian Broadcaster* we dwell at some length on two fields of activity that are of great importance in the effective use of religious radio and television.

There is, first, the broad field of listener research and program evaluation. This is an area of activity that has been explored far too little by church leaders and Christian radio/television personnel. We consider the article by Dr. William Millard (lead article in this issue) on research significance and technique to be extremely timely and valuable. Following this U.S. study is one on research practices and results in Europe. Coming from different areas, they offer a basis for comparison of approaches.

Second subject considered in some detail in this issue of *The Christian Broadcaster* is that of programming sources and materials. Everyone active in radio-television programming is aware of the overwhelming demands made daily on his initiative, his time, his ideas. These demands are so great that, without contact with others in the same field, they can scarcely be answered. We therefore asked the Rev. Henry Adams to suggest ways of handling this problem. In addition --- and for the first time in this magazine --- we are including program source lists and addresses (see pages 37ff).

The listing is not complete. We hope to add to it from time to time as othersources are called to our attention. We ask our readers to send us information on resource materials --- scripts, records, etc.--- that are available in their various countries and states, for inclusion in upcoming issues.

The question of denominational versus interdenominational broadcasting that we have considered in earlier issues of *The Christian Broadcaster* is broached again in this one. Dr. W. H. Meyboom, one of our readers in the Netherlands, speaks for interdenominational broadcasting as against the denominational.

Scripts in this addition are seasonal in nature, both being Christmas dramas. The contribution from the U.S.A. is for airing on Christmas Eve. It tells the story of Luke and his writing on the Birth of Jesus Christ. The contribution from Germany introduces the Joseph of the manger group in a new and a strikingly unusual fashion. Both scripts have impact and appeal.

DR. NICOLAAS van GELDER  
Acting Editor-in-Chief

---

## IN THIS ISSUE

---

<i>How to Measure Program Effectiveness.....</i>	3
William B. Millard, Jr.	
<i>Lest We Broadcast into an Empty Room .....</i>	7
(As translated from the German)	
<i>Introducing Church Leaders to the Public ..</i>	9
Arthur Austin	
<i>His Word to the World by Radio .....</i>	11
Eugene Bernald	
<i>Resources for the Local Broadcaster .....</i>	13
Henry B. Adams	
<i>Letter to the Editor .....</i>	14
<i>Illustrative Scripts</i>	
U.S.A.: "The First Noel" .....	16
Hammer - Lorentz	
Germany: "Interview in Nazareth" ....	23
Walter Gutkelch	
<i>Could You Use New Programming Ideas? .....</i>	20
<i>Speaking "Man to Man" .....</i>	29
<i>News and Information</i>	
Programming: Africa .....	30
Asia .....	30
British Isles .....	31
Europe .....	33
North America .....	34
Organization: Europe .....	35
<i>We Introduce --- John Marsh .....</i>	36
S. Franklin Mack .....	36
<i>Program Materials: What? Where? .....</i>	37
<i>"And I Sat Where They Sat" .....</i>	40
Charles H. Schmitz	



# HOW TO MEASURE

# Program Effectiveness

*I shot an arrow into the air,*

*It fell to earth, I knew not where ...*

Most Christian broadcasters send forth the arrows of their thoughts week after week fully conscious that they are kept pretty much in the dark with respect to the effectiveness of their marksmanship. It is an unfair handicap to the religious spokesman or program producer to ask him to carry a tremendous responsibility for spiritual guidance and evangelism without letting him know with some degree of accuracy how close he is coming to the mark. If the archer sees the target, and notes that his arrow is slightly to the left, he corrects his aim. There are techniques of audience research which are available that can help the religious broadcaster by telling him what groups he is reaching among the millions available in a mass audience, and how well his viewpoint is being received.

## Few Programs Appeal to All

It is a rare program that appeals equally well to all groups of people. Rarely do the same personalities, the same style, and the same subject matter appeal equally well to persons of different age, educational, or occupational background. Religious background also makes a difference.

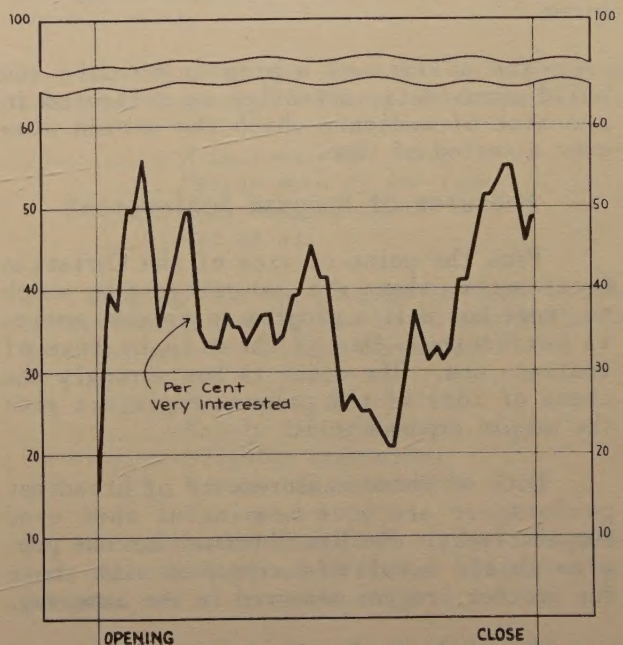
For example, frequent churchgoers and not so frequent churchgoers were found to differ sharply in the degree of "liking" expressed for two personalities taking part in the same religious broadcast. The churchgoers seemed to judge in terms of participation in the program, with one man being "liked very much" by 48 per cent and the other by 45 per cent. But the less frequent churchgoers were not so impressed by the fact that these men were doing their part for a religious cause. The latter group judged the men on the basis of their *personal* appeal. The first personality was "liked very much" by 65 per cent of this group, the second man by only 25 per cent. And degree of liking was a factor in their willingness to listen sympathetically to each.

Another illustration of audience reaction is provided by Figure 1. This chart shows fluctuations moment by moment in reac-

**WILLIAM J. MILLARD, JR.**

tions of a group of young people to a talk by a religious speaker. A peak in interest was reached towards the end of his talk when he told the story of a young soldier on the battlefield. But a few minutes prior to this a low in interest was reached when he spoke in general, vague and rather abstract terms. The conclusion drawn was that the more frequent use of stories to illustrate the points he desired to make would keep interest of the young from sagging to too low a point. Normally, the interest curve does rise and fall, but experience indicates that it should not go to extremes, and should tend to build generally upward.

**Figure 1**



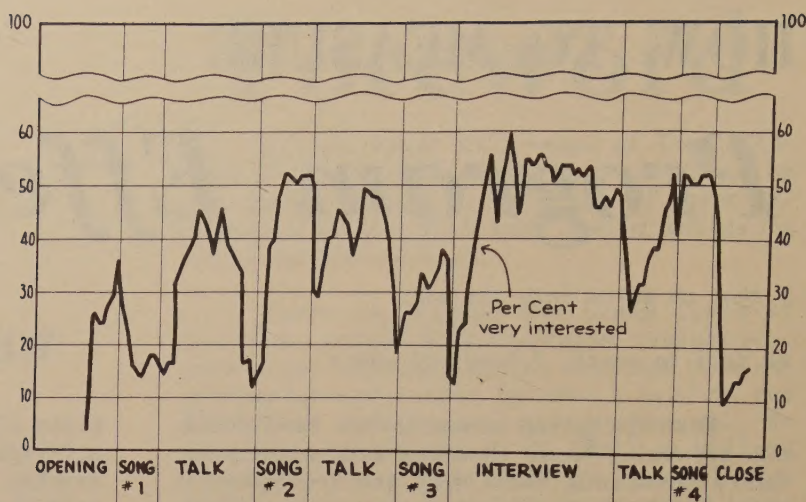
## RISE AND FALL OF INTEREST IN A RELIGIOUS TALK

Another example reveals variations in audience reaction to the music in a religious program, despite the fact that the same singer did all four songs. As shown by Figure 2\*, the first song was low in interest. The second song was high. The third song was low in interest, but began to win it back as it went along. The fourth and last was high.

\* See next page



Figure 2  
THE RELIGIOUS TV  
BROADCAST



This illustrates the principle that the same talent, with different material, performs at varying levels of interest.

The principle is also true that content which appeals to one group will not necessarily appeal to another. For example, reaction of Protestant and Catholic viewers to the motion picture film *Martin Luther* was quite different, both in interpretation of the meaning of the film and in degree of approval given.

The ability of a program to hold and build sympathetic attention is reflected in the size of audience which the series wins over a period of time.

### Measures of Program Achievement

From the point of view of the Christian broadcaster, there are two criteria by which to judge how well a program or program series is performing. One of these is by size of audience won. The other is how strongly the theme or idea of the program registers with the people exposed to it.

Both of these measurements of broadcast performance are more meaningful when used comparatively. Results obtained for one program should usually be compared with those for another program measured in the same way.

The ability of a program to win listeners is justifiably a measure of its relative strength because unless an audience is won, the time and effort put into developing program content may otherwise be largely wasted. The time of day at which a program is broadcast can affect the size of its audience. Nevertheless, programs on the air at the same or similar times may be compared in terms of ability to win an audience, the supposition in such a case being that it is program appeal which determines the difference in listener reaction.

### Determining Size of Audience

Sometimes it is desired to win a certain kind of audience. For example, a program may seek only educated persons, or only women, or only persons with highly developed musical tastes. The question becomes: what proportion of the intended audience who could tune in actually did so?

Since it is not possible to interview all persons in the population to determine whether or not they were listening to a broadcast at a given hour on a given day, research on size of audience is carried out instead with *samples* of people. The sample is selected in such a way as to represent the larger group about whom information is desired. Results are then expressed in terms of per cent and assumed to be true of this population at large.

Research organizations are already active in many countries, and on a fairly regular schedule provide information about the size of audiences to broadcasts.

### Specific Techniques

One of the ways in which relative size of audience can be collected, where the information is not readily purchasable, is by showing a list of programs to a sample of persons and asking them to indicate which of these they had been exposed to. The time period about which each person is questioned may be as short as the preceding one or two hours, or it may relate to his activities in the past three or four weeks, or may even cover the preceding 12 months period. If a period of several weeks or more is covered, then the question is put in terms of *frequency* of exposure.

This technique is cited because it is a relatively easy one to apply. It does tend to inflate size of audience figures for bet-



ter known and easily recalled programs, but if this is realized it may be taken into account in appraising the results.

### Degree of Regularity in Listening

Sometimes in such a survey it is a good idea to ask for information about the specific program series which a person says he usually listens to. This provides a check on the accuracy of his memory. In a study which the writer conducted in Greece it was generally the case that a regular listener to a radio program could describe it with considerable accuracy, as well as enthusiasm. When a person claimed to listen regularly and then failed to describe it, the assumption was that he was not a *frequent* listener.

In surveying, it is wise to ask about five to ten programs at the same time, and not just one. One reason for this is that then each program in the list provides a kind of yardstick of performance for each of the others. Secondly, inclusion of the name of the program in which there is particular interest along with others prevents the respondent from knowing which program the interviewer is particularly concerned with. Knowing this could influence his answer.

### Measuring Program Impact

For the religious broadcaster, the second criterion of effectiveness would ideally be to know whether and how his program influences people in their inner and outer lives. This is extremely difficult to measure. Previous research shows that generally persons who listen to religious broadcasting are already predisposed to be interested, and to accept to some degree the viewpoint being expressed. This predisposition is the result of other influences in their personal lives. It seems to be a general truism in the field of communications that the choice of fare available in any mass medium is largely dependent upon interests which have already been developed within the individual. Since it is virtually impossible to separate the influence of a Christian religious program from the influence of other factors operating in the lives of listeners which draw them closer to the Church and the Cross, more short-term measures of program effectiveness must be substituted.

What do listeners *remember* in terms of program content? How do they *interpret* the theme or point of the broadcast? How *interesting* was this to them? How *important* do they consider the need to put this point across?

The latter kind of information is relatively easily obtained. It gives the Chris-

tian broadcaster an immediate sense of whether his intentions in constructing the program have been properly carried out, and whether his message has been understood. The relative performance of one program compared with another makes it possible to see whether the theme chosen on one occasion seemed as interesting to his audience, and as important, as the theme emphasized in another broadcast at a previous time.

The easiest method of getting this information is to collect an audience of 100 or 200 persons in a hall or auditorium, and expose them to at least two programs. The test audience must be selected to represent the kind of people the broadcaster is desirous of reaching. Consequently, it may include both young and old, frequent or less frequent churchgoers, etc.

### Effective Survey Questions

After each program is played the audience is asked such questions about it as are listed below. These are usually printed on a questionnaire with spaces for answering although sometimes a part (or all) of the audience is interviewed by persons who ask the questions and write down word for word the answers given.

1. How much of the time did this program hold your interest? (Please check one:)

- ☐ *Almost all the time*
- ☐ *Fairly much of the time*
- ☐ *Only now and then*
- ☐ *Not at all*

2. Judging from the program you just heard, how interested would you be in hearing more in this series? (Please check one:)

- ☐ *Very much interested*
- ☐ *Fairly interested*
- ☐ *Slightly interested*
- ☐ *Not at all interested*

3. Please write down (or tell me) all that you can remember of what was said in this program.

(Anything else? What else?)

4. What would you say was the main theme or idea that the speaker desired to put across on this program?

5. How much does this theme interest you personally?

- ☐ *Very much*
- ☐ *Fairly much*
- ☐ *A little*
- ☐ *Not at all*



6. How important would you say it is to put this idea across?

- ☐ Very important
- ☐ Fairly important
- ☐ A little important
- ☐ Not at all important

When possible, it is well to have two sessions, possibly with smaller groups, and reverse the order of presentation of the two programs in order to control for any effect the order of showing may have on responses.

### Economical Method Possible

On programs with relatively small audiences in the general population, such as religious programs characteristically have, it is usually very costly to locate and to interview regular viewers of the program following a broadcast to which they have listened in their homes. For this reason, the more economical method of collecting an audience and exposing them to the programs is suggested.

So long as no one is required to sign his name to answers, and so long as respondents never get the impression that one program of the two is of particular interest to the persons doing the research, the chances of getting honest replies and meaningful difference in evaluation are better. A comparison of two programs, even taken from the same broadcast series, seems to free people from a feeling that out of courtesy they must praise whatever they hear.

### Elements Affecting Audience Size

An audience reaction session of this sort also provides the opportunity to find out what elements in the program help increase the size of audience of the type desired and which elements cause loss of audience. For example, the following questions can be included among those asked:

- a. What did you like the most about this program?
- b. What did you like the least?
- c. How much did you personally like Mr. A ...? Mr. B ...?

Very much? ..... Fairly much?..  
A little? ..... Not at all?...

What about him made you feel this way (as checked above)?

After both programs have been heard, and comparable questions on each answered separately, the final question may be:

DR. MILLARD, manager of Radio-TV Research with a large New York advertising agency, writes with the authority of professional training and experience concerning the application of research technique to the solution of broadcasting problems.

Following his graduation from Columbia College, he joined the National City Bank of New York. Later, he was with the National Broadcasting Company in New York. While doing graduate work at Columbia University, he became a member of the staff of the Bureau of Applied Social Research, journeying to the Near and Middle East as field director of a research project in communications behavior.

Dr. Millard is co-inventor of a new and improved audience reaction measuring instrument. A Presbyterian, he is currently representative to the Broadcasting and Film Commission, NCCUSA.

Which of these two programs did you prefer listening to? Why?

If background information is collected on the same questionnaire --- showing age, education and sex of respondent, frequency of churchgoing and interest in religious matters --- then analysis of replies can reveal the kinds of people in the audience who were influenced most, pro or con, by certain elements in the production.

### And So, to Summarize....

In summary, a religious broadcaster or program producer may find it helpful to know:

1. The size of audience of his program by comparison with that of selected other programs.
2. The elements that contribute most to building an audience for his program, bearing in mind that what appeals to a religious group may leave a less religious group feeling indifferent.
3. Whether the theme of a given program is clearly understood, put over sufficiently strongly to be easily recalled, and thought to be both interesting and important, performing well in these respects by comparison with other programs of similar type.

The Christian broadcaster is almost by definition the conscientious broadcaster and can be relied upon to do his utmost as a steward of the mass broadcast media. The research that he does can help by reporting to him where his shots land on the target.



## INTO AN EMPTY ROOM

(As translated from the Original German)

It might be thought that program research and audience surveys would be considered of special significance and importance in countries where radio and television operate on a commercial basis. In such countries where licenses are at stake and sponsors to be satisfied keeping informed on listener reactions would seem to be imperative. Actually, however, such countries have no monopoly on program evaluation projects.

Even in countries in which radio and television are the direct concern of the State or of public institutions and function on a non-commercial basis staff members responsible for programming must ascertain to what degree that programming is acceptable to listeners. This does not imply that listeners should be granted unlimited program control. Final responsibility and decision rests always with the station or network.

### Church Situations Often Differ

In the main, research principles and methods which have proved generally successful in the evaluation of secular radio and television offerings are equally reliable when applied to religious broadcasting. In this case, however, it is necessary to bear in mind the confessional differences of the various countries. For example, in countries such as the United States --- where church membership is largely a matter of personal decision --- research interpretation will not be the same as in countries where there is a "State Church" into which the child is virtually "born."

In Germany, 96 per cent of the population belongs "by birth" to the existing Christian confessions, though the percentage of *active* Christians is appreciably less. It can be assumed that all of the 96 per cent, however, have --- at school or in church education --- learned the main principles of the Christian faith. Therefore, religious broadcasts do not find them entirely unprepared. This is an important factor to be kept in mind when it comes to interpreting the results of audience research in connection with religious radio and television programming.

Recently, *Northwest German Radio* made public the results of a general listeners' survey that included a section of church broadcasts. It is illustrative of the way in which such research must be considered in state-church countries. The survey included a detailed study of church confessional relationships in general and, in the specific, of personal religious ties.

### Degree of Personal Interest

One question was: Are you personally interested in religious radio programs? And the answers .....

*Very much interested* ..... 22%

*Reasonably interested* ..... 17%

*Only casually interested* ..... 22%

*Hardly interested at all* ..... 15%

*Not in the least interested* ... 24%

At first look these percentages would seem to indicate that a relatively large number of listeners (nearly 40 per cent) are uninterested in religious broadcasts, considering them more or less unnecessary. A more comprehensive study, however, must include an understanding of the word "interest" and its several implications.

### Types of Audience Interest

1. Active Personal Interest: Listeners falling into this group are those with strong personal religious convictions, who regard the religious broadcast as an opportunity for individual worship.

2. Passive, "Objective" Interest: Here we have listeners who are entirely tolerant of the religious program, even admitting that there is a place for it on the over-all schedule, but who do not react with any deep personal conviction.

Bearing in mind these two audience groups, we are ready to look further into survey results.



In the large total (including both interest groups) we find the following concerning religious broadcasting in general:

Acceptable .....	73%
Acceptable only in rare cases ..	10%
Not acceptable .....	8%
No opinion .....	9%

Of the 73 per cent who found religious broadcasting acceptable, those who were actively and personally interested gave some of the following reasons for their interest: There is a vital need for Sunday worship and meditation .... The radio service allows for a variety of appeal --- different preachers, different songs, different organ music --- which variety is not possible in the week-by-week service of a single church.

### Listener "Reservations"

On the other hand, listeners on a relatively casual basis made comments such as: Radio services fill a need for those who cannot go to church because of age, illness, isolation .... Considering the general interest in such broadcasts, tolerance is in order, whatever one's personal reactions to the various programs.

From the 10 per cent who approved "with reservations" we have these comments: Radio services are listened to by only a few persons .... They are not "up-to-date." .... A service is all right "now and then," but "please, not too many and not too pompous." .... If we must have church programs, then equal rights for all confessions must be observed, even as equal recognition is given to the various political parties.

The listeners (8 per cent) who found religious broadcasting entirely unacceptable indicated that "if people want to worship, they should go to church." .... Radio and worship "just don't belong together."

### Significance of Disapproval

It is not safe to assume, of course, as we further consider these percentages and interest groups, that all of those who disapproved the broadcast of religious programs are anti-religious. In a few cases, for instance (though these were rare), extremely devout Christians objected to the radio service as a "profanation of the Holiest."

What about the group that never listens to the religious program? Of this group some 50 per cent are "more or less tolerant" even though having no personal interest. About 20 per cent have "no opinion at all." No more than 25 per cent say an out-and-out "no" to religious broadcasting.

## Church Faith Comparisons

Now as to the question of religious broadcasting from the point of view of listenership church faith:

	<u>Evan-</u> <u>geli.</u>	<u>Cath-</u> <u>olic</u>
Acceptable .....	69% ....	80%
Acceptable only in rare cases ..	11% ....	8%
Not acceptable ....	10% ....	5%
No opinion .....	10% ....	7%

On the basis of the above figures, then, we may assume that the overwhelming majority of listeners of both confessions are in favor of the religious radio program, with Catholics being even more united in opinion than Protestants. To obtain these figures, *North-west German Radio* interrogated several thousand listeners representing the various social groupings of the coverage area.

A similar procedure was used by the B.B.C. in Great Britain in order to obtain audience reactions to religious broadcasting. Some 2000 persons over sixteen years of age, and also representing the various social levels and interests, were questioned in a 1954 survey project. The results were no less instructive than those in Germany:

Frequent listeners .....	37%
Occasional listeners .....	31%
Never listen .....	32%

### Churchgoer Versus Non-churchgoer

In general, it would seem to be the churchgoer who does the most of the listening to the religious broadcast, of whatever type. However, one out of four listeners, according to estimate, is a non-churchgoer. The most common explanation for listening to such broadcasts was, "They are a comfort."

Incidental to the chief purpose of the survey was the revealing information gained concerning church attendance. Two-thirds of all churchgoers in Great Britain today are women. The largest number of churchgoers is in the 16- to 20-year age group.

That it is well for the religious broadcaster to be aware of such information as is contained in these surveys is something of an understatement. Rather, it is imperative that he be aware. Only one who knows to whom he is speaking can speak with full effectiveness. Only one who knows to whom he is speaking can determine the language and the approach by which he will best be understood. Any other kind of broadcasting is broadcasting "into an empty room."



## *Introducing Church Leaders*

# TO THE PUBLIC

Arthur Austin

A significant arm of the Broadcasting and Film Commission of the National Council of Churches of Christ (U.S.A.) is the Special Events Department --- that part of BFC which acts to publicize and promote, via the media of commercial radio and television, the work of the Protestant Church in its vast ecumenical outreach.

By placing outstanding church leaders, teachers and missionaries, from here and from abroad, on various types of commercial network programs (i.e., news, interview, variety and home), we reach a large untapped, secular audience which would probably never be attracted by a religiously sponsored program. In this way, the many and varied phases of the Protestant Church are outlined and dramatically framed within program formats that embrace personalities and events from every field of activity in the national and in the world picture.

### What Is "Special Events"?

The Special Events Department and its work may be more clearly understood if we answer three specific questions: (1) *What are we trying to do?* (2) *How do we do it?* (3) *What have we accomplished?*

We are trying to put the work, activities and people of the churches into the daily programming of radio and television. Since daily programming is largely commercial

shows, another way of saying this is: We are trying to get time for the churches on commercial shows.

We are trying to show that the Church and its work belong in the daily life of commercial radio and television. We are trying to show that an interview with church personnel on what the church is doing is as interesting as an interview with the author of a best seller, a new movie star, a general of the Armed Forces or the manager of a newly opened super-market. We are trying to show that the work of the Church reaches from the tank town to Tarawa; that the Church is in truth a part of daily living; that its interests are world-wide and that its activities never cease.

### Approach to Commercial Program

The BFC has set down this purpose most succinctly: "To communicate the Christian Gospel to listeners who would otherwise be unlikely to hear it." The Special Events Department tries to keep this thought in mind as it approaches the commercial program.

In most instances, the biggest problem is to convince a commercial program that what the Church has or does will fit neatly into its existing program. Many programs are surprised to discover that a Religious Spot fits into their show at all. I have been told this a number of times the past four years.



The United Church Women is one of the many organizations that have been assisted in radio/television planning and programming by the Department of Special Events. MR. AUSTIN (second from the left) was present at the group convention in Cleveland, Ohio --- November 7 - 10 --- and arranged the various appearances on the local stations.



We try to watch and listen to a specific program before we approach it. What sort of people do they interview? What type of story do they use? In other words, what is the program looking for?

### Adaptation of Church Program

The churches have tremendous resources and varieties of people, so ours is a problem of fitting what we have into what the program wants. This sounds simple enough --- and sometimes it is. On other occasions it requires the cunning of serpents, with some rather complex maneuvering.

It means helping a producer or writer build his entire program in order to get a small segment on it for the Church. This is simply good public relations, which in the essence is good business. Carrying the public relations angle further, we have let every producer of every show know that he or she can call on our office for information, advice or ideas at any time.

### Working with NCC Groups

Another answer to the question of how we do this is found in the denominations and the departments of the NCCUSA. Here we try to advise and suggest ideas and news treatment for their General Assemblies, conventions or other special events. We try to help in the



On the Virginia Graham *Food for Thought* program --- Dumont, WABD-TV --- a representative of the Board of National Missions of the Presbyterian Church in the U.S.A. was interviewed concerning the pre-Christmas Gift Shop held annually..... Left, MISS GRAHAM. Right, MRS NAOMI BRINK.

MR. AUSTIN is director of the Department of Special Events of the Broadcasting and Film Commission, NCCUSA. Working his way through college as a professional radio actor at Station WHAM (Rochester, New York), he later joined the staff of WABF, high-fidelity station in New York City, as writer and announcer. Subsequently, he joined the National Broadcasting Company production staff to produce the N.B.C. Symphony broadcasts with Toscanini and Stokowski, in addition to many top network music and variety shows.

While with N.B.C., Mr. Austin worked on *National Radio Pulpit* with Dr. Ralph Stoman and Dr. Norman Peale's *Art of Living* program. Wide experience with many denominations and their hymn singing led to the writing of "The Family Book of Favorite Hymns," an illustrated book with pertinent historical and biographical notes.

production and placement of news films and of newsworthy personalities.

While most of the work of the Special Events Department is with commercial programs an important part of our dealings is with the public affairs departments of the networks -- both radio and television. This involves special events relating to Easter, Christmas or other fixed observances. It calls for creative thinking in the promotion of foreign missions, home missions, Christian colleges, United Church Women and others with annual promotion activities. Wherever we can we also help the local councils of churches with ideas and information on approaches to their various problems.

### Scope of "Special Events"

The actual scope of the Special Events Department breaks down into:

1. The annual, seasonal or re-occurring events: Easter, Christmas, World Day of Prayer, etc.
2. The "one-time" or spot news happening: The 300th Anniversary of the First Reformed Church in Brooklyn (New York).
3. The "created" or made-to-order event: Here again the Brooklyn promotion is an example.

And how do we do it? The answer is in one word. That word is *Service!* ... *Service* to commercial programs.... *Service* to Public Affairs Programs .... *Service* to division, to denominations, to local councils.



# *His Word to the World* BY RADIO

EUGENE BERNALD, Vice-President  
*Pan-American Broadcasting Company*

The field of radio science and electronics always "was." It was for man only to discover it, not create it. God, the Divine Power, created it long before human beings put it to use.

Though this medium can, at times, be useful as a means of education and entertainment, it was primarily given to us as a method of spreading the Gospel --- a means by which man could touch his brother though they be thousands of miles apart. Here, indeed, is an instrument created by God and discovered by man to fulfill the cherished wish of His Son. Yet we have not made the most of radio to accomplish these ends. God has given us the instrument. He is not going to broadcast for us, too.

Ignorance of radio broadcasting, rather than lack of desire or will, is what prevents us from sending His Word over the air waves to foreign lands. In the United States, most radio networks and individual stations have a well-integrated religious radio program log. Almost all denominations can be heard in one form or another. True, some programs are carried sustained while others pay for their time; nevertheless, the programs are there for those who wish to hear them.

## Not the Same in All Areas

Not so abroad. In many countries where radio is government controlled, religion is best left alone. There may be religious broadcasts by the one or two dominant churches in these countries, but they are usually of a type which appeals to the already convinced rather than reaching out through the evangelistic approach. In still other countries, Christianity is looked upon in much the same way as is communism in America, for instance --- with the result that a Christian Gospel broadcast is something less than welcome.

Meantime, there is hardly a spot on the earth that one cannot reach with a Christian broadcast. Countries with government-controlled radio not favorable to religious broadcasting? They can be reached --- yea, blanketed --- with a Gospel broadcast! And how about countries that are growing more and more hostile to Christianity? Every one of their citizens or subjects *can* be reached.

How do we broadcast into these many countries? Over some of the most powerful radio stations in the world. To name but two in Europe --- *Radio Monte Carlo* and *Radio Luxembourg*. Both these stations are located in tiny European countries, but their radio voices are certainly among the most powerful in the world. These are commercial stations which sell time to religious clients. Between them you can broadcast in practically every language of Europe.

## Stations in Africa and Asia

Across the Mediterranean in Northern Africa is located *Radio Tangier-International*. Here is your coverage for the entire Mediterranean area. Further south, west and east in Africa commercial radio stations are to be found that will gladly cooperate to carry Gospel broadcasts. These are fine stations with tremendous audiences --- such as the *Lourenco Marques Radio*, covering South Africa and the Rhodesias and Southwest Africa.

In Asia, too, there are radio allies to be had. Consider what is, in my estimation, the most popular radio station in Asia --- *Radio Ceylon*. *Radio Ceylon* leaps barriers with its tremendous power --- 10,000 watts.

In point of fact, throughout the Far East there are ways and means of reaching the teeming masses of Asia by commercial radio. I would like to mention one more in passing - the *Broadcasting Corporation of China*, located on Formosa. Here is a case where an official government set-up will accept Christian religious broadcasts. This network was once located on the China mainland, with headquarters in Chungking. Just before the Communists came to power it was dismantled and moved to Formosa, where it now stands as a beacon of freedom.

## In Pacific Islands and Australia

Naturally, this corporation has a large listenership of long standing, many behind the Bamboo Curtain. For an unbelievably low rate, time can be purchased to spread the Word of the Gospel all through the Pacific Islands.

In Australia, where commercial and government radio exist side by side, the *Amalgamated*



*mated Wireless network* (with the parent station in Sydney) offers Gospel broadcasters an entire network and millions of listeners for approximately \$45.00 per quarter hour. Elsewhere around the globe many commercial radio stations and networks feel a moral obligation to a spiritually disturbed world. They are coming forward with special offers to religious broadcasters. It remains for us to utilize this opportunity.

### Popular Program Formats

The three most popular forms of religious broadcasts in the United States and also acceptable to radio stations abroad (radio stations the world over must present appealing programs or their listenership would soon fall off) are: the hymn-prayer-sermon format, the dramatic and the question-answer.

Producing these programs in English (or in the language of any country wherein the program originates) is, of course, no great problem. Recorded on tape or acetate --- or pressed on transcriptions, as the need may be --- they can be shipped to radio stations overseas. It is advisable to send the first thirteen programs by air express or by air parcel post so that the stations can have sufficient programs on hand to insure against interrupted broadcasts for lack of available transcriptions. The remainder (39 programs) may be sent by surface mail in order to save shipping expenses. Every penny saved can be used to good advantage in furthering Christ's Word.

### Foreign Language Problems

Very often I have been asked about programming in foreign languages. To many this appears to be a most difficult task. This is the way we handle it. A church group or a religious organization wishing to broadcast --- say, in Guatemala --- would accomplish little by using the English language. What is obviously needed here in order to reach the greatest number of people is Spanish.

To begin with, many religious bodies have missionaries in Spanish-speaking areas of the world. Quite often these missionaries are well versed in the Spanish language; and they can almost always suggest pastors or laymen of the country who can prepare Spanish scripts or translate English scripts. Almost always, too, Spanish translators and speakers can be found in every major city of the United States.

My company (located in New York City) has at its "beck and call" translators and speakers of every major language of the world. These persons are constantly employed by us to produce radio programs. We choose

such persons for religious background every bit as carefully as we do for their oral and literary abilities. In addition, hymns and sacred organ music are available in our music libraries --- the former in various languages to suit almost any purpose.

There are other companies that can offer services such as those described above. I mention ours, above and hereafter, because I am naturally more familiar with the manner in which we deal with these problems.

Recently, we developed new techniques for religious broadcasts that are, we think, rather unique and purposeful. Since the time of St. Paul --- and before --- certain men have been endowed with the ability of oral persuasiveness not given to all. If a Gospel broadcast should depend to a great extent on the style and delivery of the speaker, it is quite conceivable that the program would lose some quality when translated, with the sermon or message being delivered by another. To counteract this we have, as stated above, devised two new and rather dramatic approaches.



Programs with original scripts in English can be adapted and translated into other languages.

The first method is the hiring of dramatic coaches to train our foreign language speakers in every voice inflection of the persons whom they are emulating. The results have been amazingly close and satisfying.

The second method utilizes the original speaker in his native tongue, with an undertone translation by a second speaker. On paper this may sound a bit cumbersome. Actually, it works out very well. The over-all effect is quite dramatic. The listener receives the earnestness of purpose from the first speaker and the actual translation from the interpreter.

Programming need not be the "bugaboo" many believe it to be; but, to be convincing, it must be handled with taste and tact. As in all other fields of endeavor, there are problems in religious radio broadcasting. But our goal --- our purpose --- is so great that we face these problems with the confidence that He will show us the way.



# HENRY B. ADAMS

President, *Church Broadcasting Associates*

## RESOURCES For the Local Broadcaster

In spite of network programs and the vast audiences reported for them, most religious broadcasting and the largest audiences for it are found at the local level. This places the burden of broadcasting upon local church leaders who seldom have enough time for an already crowded schedule. The result: they have only the fringes of time for the preparation that perfects broadcast effectiveness.

Repetition and frequency are the genius of broadcasting. Five minutes every day is more effective than thirty minutes once a week. Thirty-second advertising messages repeated hundreds of times are worth more than a few long statements.

### What about the Busy Pastor?

But how can a busy pastor prepare fresh, stimulating material five to seven times a week and still keep up with his parish? If he wishes to present a religious news broadcast each week he must spend four or five hours gathering and preparing his copy. The demand of a five-minute daily devotional spot is almost more than one pastor can live with for long. Even if he has time to write, after the first 150 or 200 scripts the mind begins to run out of new and fresh ideas.

Drama, which has the broadest appeal in both radio and television, calls for special gifts in writing, and budget makes royalty plays prohibitive. As for television --- where will 10 to 15 hours a week be found to write and produce an acceptable series? From the pastor's point of view, it looks as if broadcasting were only for specialists, paid and trained to do it.

### There Are Available Resources

To help solve this problem, in 1948 the San Francisco Theological Seminary began to make resources available to local broadcasters. The aim was to provide materials that would relieve the pressure on the already busy pastor, yet permit him to do his own style. The first effort was a series of spot announcements urging listeners to go to church.

In 1949, material gathered for the local religious news broadcast of the Seminary was distributed to three subscribers. From that modest beginning the service has grown, until now the total audience for the programs served in the United States alone exceeds a million people per week. Few of the local programs served would have been possible without the inexpensive but professional service made available.

Almost from the beginning it was found that the production of programs and resources proved a distinct contribution to broadcasting instruction on the local campus. Students did not write or produce in a vacuum. They were employed writing and voicing the news. A local dramatic series made use of students in writing, acting, production direction. From this series scripts are distributed to subscribers. In 1951 a Sunday television series, still in operation, offered opportunities for students to learn-by-doing in TV production, writing, performing.

### The Service List Is Growing

Each year has seen additional services added to the growing list available for use of local broadcasters. In 1955 the volume of production made it necessary to relocate off the campus. To take over this work and to continue the service begun by the Seminary, *Church Broadcasting Associates* was organized. It gathers up the program materials submitted by broadcasters throughout the country and prepares them for distribution. Its own staff writes and creates other materials. Eleven pages of news are prepared and distributed by air mail special delivery each week. There is a library of professionally produced dramatic radio broadcasts for rental and a script service of five-minute radio story-talks for the busy pastor who is on the air daily.

In television, professional art work in photographic form and 30-minute scripts designed for the simplest production facilities and talent are distributed to local broadcast-

*continued on page 14*





*Is your God  
big enough?*



*Knives cut --  
so, no knife!*

## MR. ADAMS SAYS:

Objects hold attention on  
TV and reinforce ideas

### Letter to the Editor

MR. EDITOR!

I hope you will excuse a rather lengthy reaction to the article (Vol. III, No. 2) *Preach the Gospel to Every Creature* --- by Dr. Eugene R. Bertermann, director of the *Lutheran Hour*, in which he states the case for denominational broadcasting.

▲ First of all, I want to say that I have a great admiration and respect for what Dr. Bertermann is doing in and with this international radio program. I admire the wide range it has in so many countries and the large number of contributors who make the program possible. And I admire the system of program follow-up.

I do not know Dr. Bertermann personally. I sincerely hope that he will not look upon this reaction as a personal attack. I do know Mr. Smith of the London Office of the *Lutheran Hour*, having had the pleasure of meeting him at Bossey, where the World Committee for Christian Broadcasting was founded. At that time, when he spoke of the *Lutheran Hour*, I expressed my surprise that one basic program, albeit with local adaptations, was usable for people all over the world.

▲ And now Dr. Bertermann, in his article, pleads for denominational broadcasting with only two arguments --- (a) the undiluted Gospel and (b) a closer bond with the supporters. He sees this as the only approach for "our particular situation." Does that "our" mean for Christian broadcasting in general or

*Continued from page 13*

ters who adapt them for their own use. And a modest library of first-class music recordings has been opened.

Within the last two years a new service has been inaugurated --- preparing radio and television program series which may be leased by stations, with or without sponsorship. These are programs of religious significance which lend themselves to commercial use. They also make possible revenue to the local church broadcaster. When a local council, ministerial fellowship or individual broadcaster secures the station's contract for the use of these programs, a 25 per cent commission is paid. In this way money to help underwrite local planning and religious programming may be had while increasing the number of good religious programs on the air.

NOTE: See page 37 for a listing of *Church Broadcasting Associates* materials available to those interested in religious broadcasting.

\* \* \* \*

for the Lutheran Church - Missouri Synod, as it is not affiliated with an interdenominational council? In the latter case this would only be a practical not an essential argument. Under the first interpretation I shall try to point out my opinion.

I regularly receive the texts of the *Lutheran Hour* program. I know of the many responses from all parts of the world. The sermons use plain, simple words (see script ---- also in Vol. III, No. 2) and telling illustrations. Surely, "the trumpet sounds with a clear and certain sound," even as does the preaching of Dr. Billy Graham. And yet, in both cases, I remain unconvinced that this is the only or even the best way of proclaiming the Gospel. I am very glad that so many persons are in this way converted to Christ. But I also know of persons for whom this way of preaching is too apodictic, too dogmatic, too little recognizing the complexity of the implications of Christian belief for twentieth century man.

▲ Even among the only ten million inhabitants of my small country there are too many different groups of people to be reached by only one form of address. A large part of them would not understand even the simple language of the script mentioned above. Others are moved only when the conversational or the dramatic form is used. In addition to the large group of those who have only a vague religious conception, there are the many others with whom the Church must begin by making them conscious of their need for God's guidance.



In my opinion, we should vary our religious broadcasts in so far as the broadcasting media allow us to do so. And let us not deceive ourselves and others by trying to present the whole Gospel in one transmission. I always feel a little uneasy when people talk about presenting the *full* truth. God's truth, as revealed through Christ, has so many facets that it cannot possibly be covered in one sermon. Moreover, the superficial attention given by most listeners makes it unwise to treat more than one point at a time and necessitates that we "dig less deeply" than in the case of our own church communities.

▲ When I read the different scripts published in our *Broadcaster* and when I listen to the services of six denominations transmitted over I.K.O.R., I always come to the conclusion that one must have a very fine theological ear to distinguish by the sermon (of course, liturgy gives clearer indications) from which denomination it originates. We do not broadcast for such ears! Rather, we broadcast for all sorts of listeners, most of whom do not belong to the church community. We proclaim the Gospel by radio to make it clear that all of us should be in its grip. We do not broadcast to multiply the members of our own Church.

What, then, is the advantage of "representing one recognized body of doctrine"? When we try to reach the unreached, we must not broadcast doctrine. We must try to persuade them, to make clear to them how we live, think, believe as Christians. And that "common denominator" of the endeavors of all of us takes all our wisdom, energy and time. Radio is not the proper field for dogmatic expositions. We must leave that to the pastors and the congregations.

▲ When we consider recent illustrative scripts in the *Broadcaster*, do we find them typically Lutheran .... Presbyterian .... undenominational .... Mennonite (except for the Mennonite "little flocks")? Were they so distinguishable, I am convinced that they would, for a great part, miss their avowed

purpose of confronting the unchurched with the essentials of the Christian faith.

Of course, there are differences in "accent" when different denominations speak; but just the same differences occur within one denomination (at least in the Netherlands). Is that not, perhaps, an advantage, where so many different groups of listeners must be reached?

The planning of future programs would, perhaps, run more smoothly if they were within one Church only. But is it not likely that more variety in theological, sociological and cultural background of the program planners would enrich them? Indeed, I am convinced that religious broadcasting is such a difficult task at best and requires so much knowledge of the possibilities of the medium, and so much imagination, that we cannot afford to do it separately.

▲ And what must those who stand outside the Church think about the divisions of God's One Church being reflected in their broadcasts? Then we get the same shameful and detrimental picture of a split Church as is shown by the many missionary societies where work is done independent from and sometimes even against each other. In the field of mission work, too, it is easier to get the needed money from one group for one object -- but is that an argument for discouraging us from doing it in a better way?

I repeat, Mr. Editor --- I have not written this with any idea of attacking persons or work that I sincerely respect. But I am disappointed that more convincing arguments for our not acting together were not presented. I refer to acting together in all matters except those in which "deep differences of conviction compel us to act separately" (Lund-Conference, 1952). And I wonder --- are even such differences really deep enough to require separate action?

W. B. MEYBOOM

I.K.O.R.... Hilversum

#### DID YOU KNOW ?

- IN 1952 THROUGH R.F.C. 1967 BROADCASTS 16,046,541 OF FREE TIME
- TV IS COSTLY  
BERLE 1110 THOUS. WEEK  
LUCY 38  
WARING 25  
OUR BUDGET 60 . YEAR
- NATIONAL MISSIONS OWNS KAL - ALASKA

• OUR PROGRAMS REACH MORE PEOPLE IN ONE WEEK THAN HEARD THE GOSPEL IN THE FIRST 1000 YEARS !



THE REV. MR. CHARLES BRACKBILL  
of the New Jersey Council of  
Churches Writes . . . . .  
(See page 35)



## The First Noel

CAST:

Luke, physician and scribe  
 Samuel the shepherd  
 Rhea, wife to Samuel  
 Ephraim the inn keeper

*THE FIRST NOEL was presented as a special Christmas Eve feature over the N.B.C. network, December 24, 1954 --- 11:30 p.m. It was a joint production of the American Bible Society and the National Council of the Churches of Christ in the U.S.A.*

LUKE: O Lord, our God, most holy and beloved --- Thou who has made the earth and the sea and the air and all things which live --- We whom Thou hast made in Thy image, presume to lift our voices in love, in thanksgiving, in praise and in wonder at the workings of Thy ways. Hear us, O Lord, and teach us, that we may be worthy of Thy greatest gift --- Jesus Christ.

MUSIC: BRIDGE

LUKE: The day is gone from off the land. Night is upon us. We are in the cold season --- a cold planet drifting in space. A silence has fallen across the land. Rivers are frozen. The earth is at rest. Nothing green there is that grows. We are waiting. Even the wind is still, and all creatures here in the darkness wait.

We look to the sky for a sign. There is the unexplored, the mysterious, and all those things we cannot explain we find reasons for in the moon, the stars, the planets. The prophets have told us a King will come. Somehow, in this dark night covering all the earth as if there were no sun, it is known He will come tonight. Somehow it was made known to us, nothing said, but the knowledge made known.

A comet crossed the sky at the height of day. The cattle were restive tonight at milking, and when the sun went down it fell into a pool of blood-red clouds that shimmered on the horizon --- and the world went dark. And so we wait, in this silent world, not fearing, but hoping that this may be the night our King will come.

MUSIC: SILENT NIGHT

LUKE: The day is gone from off the land. Night is upon us. We are in the cold season. We look to the sky for a sign, and the sign is given. Not seen, but felt. Not visible, yet there. And now an end to the waiting. The sky is rent apart and the very light of heaven shines down upon us. Yet, could such a King as we are promised come on such a silent star?

It moves and cuts a path of light across a wondering earth. We asked for a sign, and such a sign is given us. A star as bright as the eye of God looks down upon the town of Bethlehem!

MUSIC: O LITTLE TOWN OF BETHLEHEM

LUKE: The news has come. A passing shepherd followed the star, came to the place its light shone upon and found there a Child, an infant newly born, laid by his mother in a bed of straw. He was only a shepherd, and poor. He had nothing of his own but his name --- but such words came to his tongue as he told what he had seen --- and such sight to his eyes. We knew he had looked upon the face of God!

MUSIC: JOY TO THE WORLD

LUKE: Any one of the things which have come to pass this night would send the senses spinning. The stars and moon have danced in the sky. Animals have talked with the voices of humans, and tremors were felt in diverse places of the earth. Lightning flashed and thunder rolled, and the lion lay down with the lambs.

Mountains rose from out of the sea and rivers gushed forth where no water had been before.



All these things were related by three who had been to Bethlehem bearing gifts and told us of them upon their return.

MUSIC: WE THREE KINGS

---

LUKE: After a long time, quiet came upon the earth. The world began to turn again on its axis, and the stars and moon took their rightful places in the sky. There remained one solitary band of angels low in the dawning sky, singing the news to all nations of peace on earth and glory to the newborn King.

MUSIC: HARK THE HERALD ANGELS

---

LUKE: All things said here were told to me and they troubled me, for I am a man who must know whereof I speak. That is how it came to pass that many years later I resolved to go and find the truth behind what I had been told. My search led me to Bethlehem. After making some inquiries I was told to seek out a shepherd called Samuel.

The day was drawing toward evening when I came to the house. I saw no one about. The door was closed, the windows drawn against the night; but the thin ribbon of smoke rising from the chimney told me the house was inhabited. In answer to my knock, the door opened and a woman appeared.

RHEA: What do you want?

LUKE: Is this the home of Samuel the shepherd?

RHEA: What do you want with him?

LUKE: I must talk with him. I must see him personally.

RHEA: You have not told me why.

LUKE: It is about the man from Nazareth.

RHEA: (FRIGHTENED) We know nothing.

LUKE: But it is said that your husband was there.

RHEA: He was there, but he has nothing to tell.

LUKE: If I might speak with him ---

RHEA: He never speaks of it. Please go away. We are poor people and we know nothing.

LUKE: But you can trust me. See! Look here! I give you a sign.

RHEA: A picture drawn in the sand is no sign.

LUKE: I have drawn it poorly. It was meant to be the likeness of a fish.

RHEA: Then you are ---

LUKE: *A Follower of the Way.*

RHEA: Shussss! Do not say it.

LUKE: There is nothing to fear.

RHEA: We who believe in *The Way* are forbidden to congregate, to worship or even to speak of Him.

LUKE: May I come in?

RHEA: You are welcome here.

SAMUEL: (FADE ON) Who is it, Rhea?

RHEA: He is a *Follower of the Way*. He has not said his name.

SOUND OF CLOSING DOOR

---

LUKE: My name is Lucus.

SAMUEL: You are not a Jew.

LUKE: No, I am a Greek.

SAMUEL: Are you lost?

LUKE: No. I have come a long way to find you, Samuel.

SAMUEL: And now that you have found me, what then?

LUKE: I want you to tell me all that happened --- all you saw --- exactly as it happened.

SAMUEL: Are you a scribe, a disciple? What are you?

LUKE: I am a physician, and curious about His coming and all things concerning Him. Here, it's all written here on this paper. This is my preface.

SAMUEL: I have never learned the art of reading.

LUKE: This is what it says:

"Inasmuch as many have undertaken, O Theopolus, to compile a narrative of the things which have been accom-



plished among us, just as they were delivered to us by those who from the beginning were eye witnesses and ministers of the word, it seemed good to me also --- having followed all things closely for some time past --- to write an orderly account for you, that you may know the truth concerning the things of which you have been informed.

RHEA: That is good.

LUKE: Well, Samuel? What is your feeling?

SAMUEL: Will you take a seat?

LUKE: Thank you.

SAMUEL: Where do you wish me to begin?

LUKE: Wherever you wish.

SAMUEL: (PAUSE) A cold night. In the hills you feel the frosty air. The sheep were gathered together against the cold and the dark. We had made a shed, my companions and I, to keep away the cold --- and as the darkness fell, we talked. The fire was burning low and, wrapped in goat-skins against the cold, we had drawn ourselves close to the dying fire. Suddenly Maacha, who sat nearest to me, seized my arm and pointed to a Presence. We were filled with fear, but the Presence spoke.

"Do not be afraid," It said, "I have brought you good news."

MUSIC: UP AND OVER

SAMUEL: But still we were afraid and hid our faces. And the Presence spoke again:

"This news will be for all the people, for there is born this day in Bethlehem a King."

MUSIC: BRIDGE AND OUT UNDER

LUKE: And so I remained with these good people many days, questioning the shepherd Samuel until at last I was satisfied he had told me all that which he had seen. One day he mentioned that there lived quite near a man named Ephraim, who had also witnessed the event, and he took me to see him ....

EPHR: Yes, I was there that night.

LUKE: Would you tell me, please, how it was --- all that you saw ---

EPHR: There are other events I have witnessed that would be safer to talk about. How do I know I can trust you?

SAMUEL: He is a *Follower of the Way*, Ephraim.

EPHR: We are many, Samuel, who follow *The Way*. But they do not all come down here asking questions, making some trouble.

SAMUEL: But he does not mean to make any trouble. He wants to write it all down. It is good that we tell it to him. Our children must know the story just as it happened.

EPHR: But ---

SAMUEL: You have my word you can trust him.

EPHR: It was a cold night ---

SAMUEL: He knows all that. Tell what happened here.

EPHR: I will tell it as I saw it. It was a cold night, and I was angry with my father when he said I must sleep in the shed behind the house since he had rented my room. People had come from everywhere to be enrolled according to Caesar's decree, and every inn was filled. We had to turn away many. It was this same inn which was my father's and now is mine.

I was tired that night, for I had been kept busy during the day --- and when I went to the shed where I was to sleep, I found there a man and a woman. They had taken the hay which was to have been my bed, and I was about to ask them to leave when I saw that the woman was with child.

LUKE: What did she look like?

EPHR: I was only a boy, and I did not observe as closely as I might have. But I remember her face was kind and gentle --- a good face.

SAMUEL: Where did you spend the night then, Ephraim?

EPHR: I found a friend who was in the same predicament, and we spent the night in his father's stable. It had grown late when we finished with our talking, and we had become drowsy when my friend shook me and pointed to the shed where I had left the man and the woman. It was lit with a



great light that came from a star which hung low in the sky --- closer than any star I have ever seen before or since that day. Together we hurried there, my friend and I, and peeping through the cracks in the wall we saw the woman had brought forth her child and had laid him in a manger. Soon you came, Samuel --- and the other shepherds.

SAMUEL: And the others, bringing gifts ---

EPHR: My friend and I stood there, both of us shivering, whether from the cold or the excitement I do not know because we had never seen such wondrous things as came to pass that night.

MUSIC: BRIDGE AND UNDER

---

LUKE: And so it was that I passed a long time with Samuel the shepherd and spent each day talking with those who had seen or heard of the event. And when I had been with them long enough to have their trust, they told me where I might find the one whom I had most wanted to see and had never expected to find ....

Dear Lady, forgive me if I intrude on some private sorrow. But I wish to know some things concerning your son.

MARY: Who are you?

LUKE: Lucanus, the physician. It is not curiosity that brings me here, and I am no friend of the Romans. I want only to write an account, as accurate as I can make it, concerning the birth and life of your son.

MARY: He was not long my son. It was only when he was a baby that he was mine.

LUKE: Tell me, how was the news made known to you of his coming? How were you told?

MARY: These things I have kept locked in my heart and have not told before.

LUKE: Then I'll not intrude further.

MARY: No, it is good that it be told, that it be written. I will die soon, and those who come after us should know the truth. It was made known to me in Nazareth where I walked out one day in the garden --- and a Voice spoke beside me --- and I heard the Voice say:

"Hail, O favored one, the Lord is with you!"

I was afraid and hid my face in the earth. I told this to Joseph, to whom I was betrothed, and he was greatly troubled. The next day I came again to the garden, and the Voice spoke again:

"Be not afraid, for you have found favor with God."

It was then that the news was made known to me, and I was given the name.

LUKE: Go on. What else do you remember?

MARY: I remember every word that was said.

LUKE: May I know them as they were said?

MARY: "He will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David, and He will reign over the House of Jacob forever --- and of His Kingdom there will be no end."

LUKE: Of His Kingdom there will be no end.

MARY: I am old now, and have had a long time to think. Still I wonder --- why was I chosen?

MUSIC: BRIDGE AND UNDER

---

LUKE: And so I returned to the house of Samuel the shepherd. And from the notes I had made I wrote a true account of all that I had found. On the night I had finished my writing I was sitting at the kitchen table, which had been my desk ---

SAMUEL: (FADE ON) Still writing?

LUKE: No, Samuel. I have finished now.

SAMUEL: I know it is late, and you must be tired, but --- would you read what you have written?

LUKE: You have every right to hear it.

SAMUEL: (CALLS) Rhea! Wife!

RHEA: (OFF) Yes, Samuel.

SAMUEL: Come here.

RHEA: (FADE ON) What is it, Samuel?



# RELIGIOUS BROADCASTERS!



Dramatic format or use of more than one voice gives color to feature radio programming.

Knowledge and skill in all details of make-up -- from simple to character roles -- is needed by the TV producer.



# Could You



Making use of dramatic settings for music adds effectiveness to a TV program.





# o With Some NEW



## *Program Ideas?-*



TELEVISION TRICKS OF THE TRADE: Shadow screen provides simple dramatic silhouettes. The picture in the upper right corner indicates "behind the scene" simplicity of production by such technique.

For CHURCH BROADCAST-  
ING ASSOCIATES story  
see page 13. For a  
listing of available  
radio/TV programming  
materials see page 37.

## CASTING ASSOCIATES

PRODUCERS AND DISTRIBUTORS OF PROGRAM  
RESOURCES FOR RELIGIOUS RADIO & TELEVISION



Continued from page 19

SAMUEL: Our friend, Luke, is going to read what has been written in our house.

RHEA: It's finished?

LUKE: Yes. Shall I begin?

MUSIC: IN AND UNDER

LUKE: In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee from the city of Nazareth to Judea, to the city of David, which is called Bethlehem, because he was of the house and the lineage of David, to be enrolled with Mary, his betrothed, who was with child.

And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling clothes and laid him in a manger, because there was no place for them in the inn. And in that region there were shepherds out in the field, keeping watch over their flocks by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them:

"Be not afraid; for, behold, I bring you good news of great joy which will come to all the people; for to you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this will be a sign for you --- you will find the Babe wrapped in swaddling clothes and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace among men."

MUSIC: UP TO TRIUMPHANT CLIMAX

LUKE: Again we draw close to the hour of His coming. Glory to God our Father --- Glory to His Son, Jesus Christ --- Rejoice, ye men of all nations. A star has risen and it dances in the sky ---

MUSIC: O HOLY NIGHT

ANNCR: In cooperation with the American Bible Society and the National Council of Churches of Christ in the U.S.A., the National Broadcasting Company has presented "The First Noel." We have taken pride in telling the story of Luke, which represents the first step in the preparation of a Book that carries the same message of truth from man to man, from country to country, today as it did twenty centuries ago.

As Luke, the Gospel writer, dedicated himself to the task of preserving the Story and passing it on to all generations, so today the American Bible Society carries on the work of translating the words as faithfully as they were written originally. And the hunger for the Book --- the need for the Bible --- is one which grows greater as our world grows smaller.

The script for tonight's program was written by Earl Hammer, based on an original script by Anne Lorentz. Music was under the direction of Harriss Hubble.

MUSIC: TO TIME

More than five thousand congregations of the Lutheran Church-Missouri Synod were sent this colorful poster on National Radio/TV Week last fall. Members of the Planning Committee (left to right) were: ELMER KRAEMER, publicity director, Lutheran Laymen's League; REV. VICTOR B. GROWCOCK, Concordia Publishing House; EMERSON RUSSELL, general manager, KFUD (St. Louis); MELVIN SCHILAKE, executive secretary, Lutheran TV Productions; and DR. HERMAN HOHENSTEIN, director of Station KFUD extension service.





# FROM GERMANY

## INTERVIEW IN NAZARETH

*An imaginative account of Joseph, husband to Mary, and a modern Joseph, master archaeologist at work in Nazareth. Translated from the Original German.*

CAST:

Announcer

Reporter, on assignment in Palestine

Master Joseph, archaeologist

Voice

ANNCR: Our drama tonight is not strictly a drama. It is more in the nature of a report --- a report on one of the most curious interviews to be broadcast in Germany since the end of the war. The report was written following the visit of a Swiss friend who told us of an extraordinary encounter which he had had a few weeks earlier, in Palestine.

On assignment for an international news agency, he was taking part in various Holy Land Christmas festivities. He spent one day in Nazareth --- agricultural community of some sixteen thousand inhabitants, east of the Carmel Hills. On that day he conducted a special interview --- an interview with a strange man who had mysteriously appeared in that part of the world about two years before.

But I shall let my reporter friend tell you of this himself --- in his own fashion ....

REPORT: (HESITANTLY, TO GREATER CONTROL IN DUE TIME) Well --- you see, it's really not easy for me to tell about this amazing interview over there in Nazareth. It was my only one --- yes, my only one there. It is hard to make it sound true, convincing. True, I noted down very carefully the words of the man with whom I talked --- but I am not a good speaker ....

So --- I have asked another gentleman here to take the part of that man over there in Nazareth --- and, between us, we can perhaps bring you the substance of that strange interview. By way of preface, though, I should mention several things. Oddly enough, the man whom I was inter-

## WALTER GUTKELCH

viewing had, by his own choice, decided to create for himself --- in present-day Nazareth --- living conditions exactly the same as they had been in Galilee at the time of the Roman occupation, under Augustus. A peculiar decision, you say.

A peculiar interview, indeed! My interview with Master Joseph --- that was what he called himself --- Master Joseph. Imagine it .... So there I was, a European in shorts, and a forty-year-old bearded mason --- holding a trowel in his hand. In a stone dungeon of a stable. Just a hole, without glass, for a window. There was a donkey in the corner, munching on some grain. All in all, it wasn't too easy to get the conversation started --- but I finally began --- something like this ....

MUSIC: QUICK BRIDGE

REPORT: Master Joseph, I know I am making myself something of a nuisance --- asking questions like this. But perhaps you won't refuse to answer them when I explain my purpose --- that I want to discourage certain misconceptions that seem to be going the rounds. Talk about this unusual underground life of yours as if it were a publicity stunt --- or just plain stubbornness --- if you will forgive my frankness. Myself, I have an idea you were prompted by some very real spiritual experience, perhaps.

JOSEPH: One experience, Sir.

REPORT: One? I see. A special one? I suppose such an experience is not one that can be easily explained or described. But if it is not too indiscreet of me, could I ask you for at least a few words about it --- a brief indication of its nature?

JOSEPH: One should not merely "indicate" the soul-stirring. One should freely speak of it --- or keep silent.

REPORT: I hope you are not going to keep silent, Master Joseph.

JOSEPH: No.

REPORT: Fine. Now the world will know ---

JOSEPH: Not the world, Sir. Only the few who are still capable of more than derision.

REPORT: I beg your pardon --- derision?

JOSEPH: Derision is always the attitude of people who are afraid.

REPORT: Afraid of what, Master Joseph? Are you referring to the hydrogen bomb?

JOSEPH: No. To worse. To the shock of realizing that they have not done as I have done.

REPORT: As you have done? You mean coming here to settle in this already overpopulated country?

JOSEPH: Not that.

REPORT: Then, what? I don't follow you.

JOSEPH: I am referring to the one thing that we have all been charged to do --- to take to following seriously.

REPORT: Following? I suppose you mean following Jesus. Excuse me for asking --- but is that possible these days?

JOSEPH: That's just what I am getting at. It is not easy. It is hard.

REPORT: Yes, but ---

JOSEPH: You see, *that* is what I have to say.

REPORT: (WITH AWKWARD LAUGH) Nothing more?

JOSEPH: You are disappointed, aren't you?

REPORT: Not exactly disappointed. Only --- you see ---

JOSEPH: You may say it.

REPORT: Well, it doesn't quite explain to me why you are living in this crude place. After all, aren't you a university man? And an archaeologist? And here you are, trowel in hand, trying to set the calendar back by some nineteen hundred years.

JOSEPH: Trying, mind you. This mortar will go into the last house I intend to build. But, tell me, Sir --- do you

think the life of Christ a more difficult life than anybody else's?

REPORT: I should say so.

JOSEPH: There you are. But if one doesn't succeed with the most difficult, then certainly it is better to try something a little less difficult -- better than to give up altogether, I mean. He who fails to be like Christ --- perhaps he should take someone else for his example.

REPORT: Mmmmm! An apostle, for instance. Very good.

JOSEPH: One should at least try to live after the pattern of a man who ---

REPORT: Who is like ourselves. Who has led an everyday sort of life.

JOSEPH: Exactly.

REPORT: A man-of-the-street, so to speak. Who has perhaps succeeded a bit better than oneself. That's what you mean, isn't it, Master Joseph?

JOSEPH: Yes, that is what I mean.

REPORT: Aha! In our case, it might be some publican --- but no, a man like that wouldn't be a good man to follow. (PAUSE). But I know --- how about the foster father of Jesus? An up-right artisan, more mason than joiner, quite likely --- just like you, here. So far as I know, Joseph wrought no miracles; nor did he live to see his eldest son executed. He was an average citizen, a very decent man, apparently.... Yes, you are right, Master Joseph. If one cannot do the difficult, then one must start with the easier thing.

JOSEPH: The *easy* thing, you say?

REPORT: Oh, I don't want to belittle your experiment here. I doubt if I could even hold the trowel correctly, not to mention ---

JOSEPH: Do you think you could marry a girl at the very moment that you believe she is not being truthful?

REPORT: Now, wait a minute ---

JOSEPH: You were talking about being like our man-in-the-street Joseph, were you not? And most people forget that they would very likely have acted quite differently from the man



Joseph --- under the same circumstances, that is.

REPORT: Meaning what?

JOSEPH: Well, if I had been in his place, I think I'd have broken off the engagement.

REPORT: What *are* you talking about?

JOSEPH: About the average man, Joseph. He lived close to us, here. A little farther up the hill, of course, where ancient Nazareth used to be. And he would have been living his everyday life in a dark little clay hut very much like this one.

REPORT: Excuse me, Master Joseph. I am confused by all this. In my opinion, your namesake had no need to be disturbed. He had no rival for the hand of Mirjam, and --- oh, well, you know the story better than I do.

JOSEPH: Not necessarily. Where I *may* be better informed than you is about how Joseph felt about all of it.

REPORT: You have said so, yes.

JOSEPH: Don't forget --- Joseph was a man, even as the two of us. And there are some circumstances about which men do not remain unconcerned. When Mirjam returned from the hills, for instance --- when she told Joseph of her condition --- I maintain that he had only one desire: never to see her again.

REPORT: How do you know?

JOSEPH: Because, Sir, Joseph loved Mirjam.

REPORT: How do we know he loved her?

JOSEPH: Because he didn't want to make anything public, in a court, for instance. Because he didn't want to ruin her whole life. Because ---

REPORT: I understand.

JOSEPH: But because of this very love, Joseph must have been hurt even more deeply than we may think.

REPORT: For a while, anyhow. But then he quieted down, as I recall.

JOSEPH: Calmed down? No, Sir! In the big cities of today people may calm down about these things --- but in those days, no. You see over there ---

Carmel, with its still-proud cedars. And from the far right peak one can see the Cyprus lighthouse. And over this way --- you have to step to this side to see it --- over this way is Hermon. In between, nothing but hill lands, palm trees, olive trees. A rugged land. A monotonous land. And in those days there was only one life: a rugged life --- a life by the Law. Therefore, ---

REPORT: Therefore, you believe that Joseph did not find it easy to accept and to forgive.

JOSEPH: Precisely. On rock slabs like these in this hut he lay and told God of his sorrow. Do you honestly think that right away he accepted Mirjam's story --- the story about the angel Gabriel --- and the "Son of the Highest"? And that one about the jumping of the babe in the womb of her cousin, Elizabeth? Isn't it much more likely that he cried out and argued? A lonely man, cheated of his highest hopes.

REPORT: Looking at it that way ---

JOSEPH: It cannot have been otherwise, Sir. Joseph locked himself in --- in the hut just like this one. With a sheep, maybe, or a donkey. Here by a trough --- just like this one --- he knelt down and talked with his God.... (AS IF QUOTING) You have fooled me, my God, with a song, with a girl's benediction. With a psalm of a blessed womb, of a king who will dethrone the powers that be --- who will feed the hungry and deliver Israel.... (TO REPORTER) Yes, Sir, I believe that is just what Joseph said. And this .... (AGAIN QUOTE) Why this game? Am I to console myself because I didn't know about this earlier? Shall a song be the wages for my waiting? I throw it away, that song. I extinguish it --- as I extinguish this light .... (TO REPORTER) You see, Sir. It was like that. And the light --- here it stood, the oil, the flame --- in this niche, here. And then he covered it with the pearwood cup. Slowly. Like this. And it flickered and was out. Only in the startled eyes of the donkey there remained visible the small sickle of the moon which floated over there above the snows of Lebanon. Only the distant sound of the Jordan --- the Jordan is a grayish green here --- and the roots of the willows are

skeletons. Lots of mud it carries away, beneath the surface. But the sorrow that pressed down upon the heart of the praying Joseph --- the Jordan could not have carried away that sorrow.

REPORT: I understand.

JOSEPH: Then you will also understand what was spoken beneath this window....  
(AS IF IN A HALF-DREAM) Why has this been done to me? And why is my God so brutal?

VOICE: (ECHO) Because I would help you, O, Joseph.

JOSEPH: A help which knows only stones is no help.

VOICE: They are stones only to him who is of little faith.

JOSEPH: How is it possible for me to believe these tales of Mirjam?

VOICE: It is not necessary to believe Mirjam. Believe ye God.

JOSEPH: Believe in a God who torments me?

VOICE: Did not Joseph, your forebear, enter into the trap? Was he not sold like an animal? Did he not lie in prison; forgotten and hopeless?

JOSEPH: God had mercy upon him.

VOICE: And shall God not have mercy upon you --- even upon you?

JOSEPH: Let this not happen. Oh, let this not happen.

VOICE: Yea, let this not happen --- this smoldering hatred in your soul.

JOSEPH: To believe that which I see --- that is not Gehenna.

VOICE: Gehenna, most deadly of valleys.... Believe what nobody *can* believe, and thou shall see.

JOSEPH: Nay, Lord, I cannot.

VOICE: Art thou not David's son? Art thou unable to do even more than others?

JOSEPH: I love.

VOICE: She whom you love --- she will bear a son, and you shall call him *Jeshua* --- and it is he who will free your people of their sins.

JOSEPH: Who art thou to tell me this?

VOICE: I tell you what you know, of your own knowledge. I speak what you speak yourself --- on every Sabbath, in the house of the Lord.

JOSEPH: What I speak --- myself?

VOICE: Yea, and what you believe: "But all this has come about to fulfill what the Lord has said through the mouth of the prophet."

JOSEPH: (UNDERSTANDING, TRANSFIGURED) "Lo, the virgin shall be with child, and bear a son, to whom shall be given the name of Immanuel."

VOICE: So you speak, Joseph. And so you believe, Joseph.

JOSEPH: So I believe ....

MUSIC: BRIEF BRIDGE

---

REPORT: Curious!

JOSEPH: Curious, indeed. Quite likely that in those days I only touched the fringes of belief. But, you see, I did --- I did venture.

REPORT: I know, Master Joseph. It is not easily understandable to me ---

JOSEPH: Nor to me.

REPORT: --- but you did then take the girl into your home. Of course, you were helped by remembering the Voice.

JOSEPH: The Voice --- unreal only. No Presence entered the workshop.

REPORT: Even more amazing. Man is often fooled by dreams.

JOSEPH: But still, I did the improbable. I followed that Voice --- though no one had knocked at the door. Though no figure in shining garments appeared before me. Only a Voice --- listened to in my half-sleep.

REPORT: And you led the girl to your home. Do you mind my saying that I don't know quite whether to pity or to admire you?

JOSEPH: The one would be as wrong as the other. Neither has a part in this experience of mine.

REPORT: You are speaking in riddles, Master Joseph.



JOSEPH: No, I am speaking of a simple miracle. For what I did at that time --- against all the expected and the probable --- the thought of it grew and grew inside of me. It grew until the faith I had been lacking came into being --- and I lived that faith. Hour by hour, believing came easier to me, however unlikely the demands of believing were.

REPORT: Were there any other unusual events?

JOSEPH: You do not know? .... Come here, let us sit on this bench here.... Do you recall that I was in Egypt for some months, with my wife and her child?

REPORT: A refugee story --- yes. But that was hardly miraculous.

JOSEPH: In those days, Sir, few refugees were able to take with them a box of gold. Nor would I, normally, have dared to take such an exhausting journey to the Roman Nile province with a mother and a young child.

REPORT: Admittedly not.

JOSEPH: When we went to Bethlehem for the census, I had only enough money for that trip --- scarcely enough, in fact, to cover accommodations. After all, you can see, I was no well-to-do business man. It would have been hard on us to use up the precious gift, the unexpected gift of the three Persian court astrologers, for our stay at Matariye by Heliopolis --- and finally in Cairo. Yet the Jewish congregations were not rich --- in that war-ravaged country. We could hardly be a burden to them.

REPORT: Forgive me --- but I don't see anything miraculous about a gift of money. Not very many people these days can.

JOSEPH: Ah, well --- we can't expect everybody to look on it as a miracle, I know. Anyhow, the miracle is not in the box of precious stones. Not in the incense, whose scent was for royal robes only. The miracle lies in the fact that Mirjam and I knew at once that we were not ourselves rich when the gold was put down by the manger. We knew it was only a loan, you see. We could look at it for a few hours. We could enjoy the fragrance of the incense. And this time it was much easier to believe the angel who told us we must flee --- flee the child murderer.

Yes, good friend --- once one has accepted the unacceptable, it buoys one up, like the salt of the Dead Sea. Which made it much less difficult in the plains of the locusts, among the snake conjurers, in the floods --- much easier to wait for the Voice that would send us back, back through the country of Archelaus, back to Nazareth --- where I would start all over again with my work.

REPORT: If I understand you correctly, your faith increased as it was proved justified --- without any further demands on you.

JOSEPH: For the first twelve years, yes. Only for the first twelve years. Then, when Jeshua was declared the "Son of the Lord," there happened the very thing which made me come again to this place --- and which makes me leave it now --- *Silence!*

REPORT: Silence?

JOSEPH: The silence of complete faith --- the silence of the angel --- the silence of God. And that, my friend, weighs heavier than all else.

REPORT: You mean that God has not answered you --- that God has not appeared to you --- that God has not otherwise testified to you that he has chosen you for an extraordinary purpose?

JOSEPH: I do. There has been complete silence.

REPORT: Since when, may I ask?

JOSEPH: It began with the Passah feast when Mirjam and I were with our friends, returning home. We found that Jeshua was missing. You will remember having heard the story --- how we searched for three full days before finally finding him in the Temple. Surprised we were to hear him disputing with the well-known theologians of the city.

REPORT: Right. A Greek surgeon ---

JOSEPH: --- by name of Lucas ---

REPORT: --- left a short report of the incident.

JOSEPH: And preserved the reply of our son when his mother queried him.

REPORT: Did you know that I ---

JOSEPH: (INTERRUPTING) Aye, yes, I see you have not forgotten. Literally, he said: *Did you not know that I must be busy in my father's work?*

REPORT: Meaning, apparently, his heavenly father.

JOSEPH: That was it. That, I have had to learn to understand. And understanding, I have become silent. You see, young friend, all that had gone before had been only a beginning --- the first reactions to the "unbelievable," the increasing ease with which I came to believe and the --- how shall I say it? --- the happiness in my workshop. Happiness --- not in this piece of wood here, or in this candlestick or the measuring rod or the beeswax. But happiness in having the child with me as I mixed the sand, circled the compass.

And as I was digging the foundations for the small stable-huts along the road, the child would squat big-eyed on the cart. Later, he would lend me a hand, and, helping me, would ask questions. And I could take him to the synagogue. He was my child, and I was his father as Mirjam was his mother. But after his answer in the Temple --- well, I was his father no longer. Since then, I have been only a name --- a name returned from the hiding whence it has been called.

REPORT: And nothing has changed since those days? Wasn't your son obedient? Didn't he leave the Temple and go home with you?

JOSEPH: Oh, yes. But after that I felt that when I blessed him someone else's hands were upon his head. And always there was something between us --- between the heart of my boy and my own heart. All that was left to me was my daily work --- my knack of throwing the measuring rod, of shovelling the clay and hewing the field rocks and setting the door jambs. Just a few small movements of the hands --- patting the donkey, maybe, or straightening the garden. Meantime, the word --- the great, shining word --- came to the boy from the synagogue school. He held it fast in his young fists. He ate it like grapes. I could smell it in the shadow of his bed or as he helped me mix the sand. And so, long before the desert called to him, he was lost to me.

REPORT: I have never thought about it in such a way, dear Joseph. However, perhaps you *have* been spared one thing --- the sword that pierced the heart of Jeshua's mother --- on Calvary ....

MUSIC: BRIEF BRIDGE

JOSEPH: (WITH EVIDENT CHANGE OF MOOD) Perhaps I should be disturbed, my friend, lest you think me a sickman. Lest you think that I really take myself for the Joseph in whose name I have seemed to be speaking. But really, it is all quite different from the way I have presented it --- though it is none the less extraordinary for the difference. You see, I thought --- a few years ago, at least --- that a person, in seclusion, could live a good life. I thought that of all the figures surrounding Christ, one could most easily pattern himself after Joseph, the father. Joseph did so little to catch the eye, to attract attention. He was reliable, obedient, faithful --- that was all. That was all!

But now, the moment that I try to be like him, the wider seems to grow the distance between us. You said a few minutes ago that I was trying an experiment --- I whose name was once spoken with respect in European intellectual circles. To be sure, I *am* carrying on an experiment, a successful one. And I have found that between *now* and *then* there is a gulf not of nineteen hundred years but of millions of years. I have found out that today nothing is so unattainable as the seclusion in which the foster father of Jesus lived. It seems that people much prefer to defy the punishment, to mount the steps to a political gallows, perhaps --- martyrs to faith and conviction. They much prefer this to *silence*.

A while ago you asked why I was here in this miserable hut. There is only one reason --- the one reason that brought me here when my son grew too great for me --- the reason that is urging me now to leave. I find myself incapable of being "just ordinary," without losing myself in melancholy. How great, how immeasurably great must that foster father have been, who lived quietly and alone but who, to the last, presented to his son the transformed, gladdening picture of that father



whom he was to rediscover in his God!

*Our Father* --- do you realize, my friend, that we can say that prayer only because Joseph always remained *himself*? And do you now realize why I shall again leave this house --- this whole beautiful Nazareth --- with its stars over St. Mary's Well, over the Hill of Precipitation? I must leave soon, very soon. I know you have expected this interview to bring forth something more spectacular than the mere statement that I have failed again in following the Christ. But I am and shall remain a man of the present day. And I have found here that I cannot be otherwise. That is why this mortar will go into the last house that I shall build here....

MUSIC: BRIEF BRIDGE

REPORT: Well, after this, Joseph the archaeologist got up and led me to the low door of the hut. We looked into each other's eyes for a long time. He may have felt that I truly understood him, as I listened to him more and more quietly. Meantime, I believe that early next year he will bring an end to his two-year stay in Nazareth and will settle in Jerusa-

lem or move to South Europe somewhere, continuing his archaeological work wherever he may be. Those who did not have the privilege of meeting him during his days of seclusion in Nazareth will remain undecided, no doubt --- debating whether it was some exaggerated scholarly passion or whether some major life tragedy caused him to live the life of the foster father of the Christ and to aspire to the spiritual experiences of that man whose name he bore. I myself do not feel adequate to pass final judgment.

MUSIC: BRIEF BRIDGE

ANNCR: Thank you, gentlemen, for allowing us to be present at an encounter in which --- aside from its unique nature --- the fundamental appeal was, as I see it, the testimony of reverence. Few will be unimpressed by the underlying implications of this interview and its timeliness. Year upon year, as we look upon the Babe in the Manger, may we see also the face of Joseph, the foster father --- reliable, obedient, faithful --- the man who learned, in silence, not to take unto himself what was not rightfully his.

MUSIC: TO TIME

\* \* \* \* \* SPEAKING "MAN TO MAN" \* \* \* \* \*



DR. RALPH W. SOCKMAN



DR. LOUIS EVANS



DR. JOHN A. REDHEAD



DR. DONALD BARNHOUSE

Out of their long years of Christian Ministry the men shown here have drawn, for the new *Man to Man* television series produced by BFC, topics which they believe will be of personal interest to persons wherever they are and whether or not they are church-connected. *Does It Pay to Be Good? How Free Can We Be? Are You Prejudiced? Are You Restless? God and Golf. On Being a Transformed Person. How Tall Are You? Sincerity-Not Enough.*

# PROGRAMMING

# News and

## AFRICA .....

An exchange of television programs and camera men --- between the Soviet Union and the United States --- has been suggested by a high Soviet radio official, according to an announcement from Paris by the television section of UNESCO. The suggestion was made by Ivan Andreev, deputy director of the Soviet Radio and Television Broadcasting System, in an interview with Maurice B. Mitchell, president of the *Encyclopedia Britannica Films, Inc.*, of Wilmette, Illinois. It was recorded at an international meeting of film and television directors from fifteen countries held by UNESCO in Tangier.

In answer to a question by Mr. Mitchell concerning the exchange of television programs, Mr. Andreev replied:

"The Soviet people are most interested in everything that happens in the United States, as far as life in that country is concerned. That is why we are keenly interested to proceed with an exchange of television programs between the United States and the Soviet Union.

"We would be very glad to receive from our friends in the United States television programs and any film material which would describe the life, the work, the habits and the recreation of American citizens."

Mr. Andreev then went on to offer for American use Soviet films along the same lines. He added, "If you are interested, we can also offer you cartoons, because they are popular with Soviet youngsters; and, perhaps, children in the United States may also find them interesting."

Then Mr. Mitchell asked: "Do you think it would be possible for American television stations and networks to send their news cameramen to Russia to cover news events --- and do you have any interest in sending your own television news reporters to the United States for the same purpose?"

The Soviet radio official replied: "As far as the question of sending your people to the Soviet Union to shoot newsreels is concerned, I think that this can be done; and we certainly would be interested in sending our people to the United States. I think that such a development will help extend the cultural exchanges between the two countries. It will contribute to mutual understanding, and it will make Soviet citizens more familiar with the United States --- in the same way as the American people will come to a better understanding of what life is actually like in the Soviet Union."

Later in the interview the roles changed, with Mr. Andreev asking the questions. Mr. Andreev was interested in learning if Russian film and television material would be of interest to American audiences and also asked whether "there is any possibility in the United States to enlarge the scope of telecasting for Soviet newsreels and scientific and cultural films."

Mr. Mitchell answered: "The people of the United States are interested in how the people of Soviet Russia live. I think our housewives would like to know how your housewives live. Our working men would like to know how the laboring man in Soviet Russia spends his days, and how he amuses himself. The children of my country would like to know how it is in school in Russia. We would hope that you will send us the best of your culture --- and you have a great culture in Russia. We would like to see some of your great theater and your great music --- your ballet, too. But, most of all, show us your people --- your children -- the way you live."

Mr. Mitchell went on to say: "The news in Russia affects the people of my country. Of course, we would want your material on our television networks, and I think only the difficulty of obtaining it in the past has kept us from using it. I suspect that, if you are producing the kind of material we hear you are .... it would not be difficult for you to find a place for it on our television."

Later, at the close of the Tangier meeting, James Nelson, assistant to the president of the National Broadcasting Company's television network, invited a Soviet television camera crew to the United States to work with N.B.C.

UNESCO News Release

## ASIA..... Philippines

The name --- "Air Force" of the Christian Ministry --- that has been bestowed on Radio Station DYSR in the Philippines by listeners along the coast of Northern Mindanao suggests the strategic importance of radio in a land where communications are slow and costly. Reports indicate that here and into the heart of Lanao province (a center of Mohammedanism) the reception of radio programs is strong and clear. The majority of set owners listen to the DYSR programs from Dumaguete City since they say DYSR programming supplies "everything we need."

This is gratifying since the problem of full-time Christian broadcasting is open to several interpretations. Some there are who feel that every word and song must be definitely Christian or evangelistically motivated. DYSR concept of the task, however, has been broader.

The evangelistic appeal must, of course, be central in all planning, and nothing should be allowed to work against its best opportunity. But Christianity must also carry out the Mission of Christ where he said, "I have come to give life, and to give it more abundantly."

Therefore, radio news must be straightforward reporting, not bait for unloading religious homilies and Bible texts. Commentaries are not disguised sermons, though they spring from the viewpoint of one who holds a Christian philosophy of





A "top to bottom" look at the transmitter tower of station DYSR in Dumaguete City.

life. The health and hygiene and eating habits of the people are as important as wholesome recreation. The children's story hour is often pure entertainment, and the farmer gets facts for his planting without feeling that it is merely "sugar-coating" for some religious "pills." Each age and need, according to DYSR programming policy, comes in for its own treatment in its own right.

In such a setting we feel that the Christian faith reaches its highest fruition. Not only does the filling of very real physical and social needs produce a grateful ear for the religious message when it does come, but this area of "down-to-earth, grass roots" daily life gives the only setting that can show the normal functioning of the Christian faith as a real and essential part of life. Daily devotions, grace at the table as we humbly thank God for our food --- food which at other hours we have learned to make attractive, tasty and nourishing --- the Sunday Bible class and morning worship, and those direct evangelistic appeals which catch the listener in his moments of relaxed listening --- these all round out and enrich a Christian radio service that is truly open to any listener, and a service that can penetrate to any secret place.

This is the "air age." The world is turning to "air power" as mankind's newest and sharpest tool. Our Christian ministry cannot do without its "air force." Radio can, in a unique way, become just that. This is doubly true on the mission field. We in the Philippines are proud to have had bestowed upon us this imaginative title: *The "Air Force" of the Christian Ministry.*

DR. HENRY MACK  
Director

### BRITISH ISLES.....

For the systematic work of teaching and preaching, the churches can better rely on radio than on television. This is the opinion (stated in the *London Times*) of

**RADIO BETTER ADAPTED FOR CHURCH USE** Canon G. G. Herklo, who has been doing extensive research on religious broadcasting. Canon Herklo points out that nearly one third of the adult population of England listens to a religious program on Sundays. Most of these listeners are not regular churchgoers.

The above fact establishes the essential radio approach and indicates the need for intensive program follow-up, which follow-up usually demands far more time than the actual preparation and production of the broadcast.

By the airing of outstanding services from the larger churches or from the station studios, liturgical and music standards may be controlled and raised. The airing of services from other countries broadens the listener's knowledge further. (We might note here that England does not favor with enthusiasm the developing of dominant radio personalities as is done in America, commonly using more preachers rather than one preacher in extended weekly services.)

Comparing radio and television policies and potentials, Canon Herklo says that television is more concerned with quality than with quantity. For churches with a broad and colorful ceremony it offers many advantages, though simplicity and plainness of ritual may also be effective on television.

Television can, to a greater extent and more quickly than radio, popularize church leaders. But Canon Herklo considers it regrettable to think of religious broadcasting in such terms. A particular advantage of television is that it can familiarize viewers with the great Christian leaders of the day. Dr. Albert Schweitzer, for instance, is much better known in England and his work more widely discussed since his appearance on B.B.C. television.

Meantime, Canon Herklo continues to believe that the danger of television when it comes to the airing of the religious service is that the importance and the impact of the spoken word can so easily be overshadowed by the visual accompaniments that are a part of television.

#### ● DRAMA FORMAT USED IN RADIO SERIES

The main program of B.B.C. began last fall a series aimed at stimulating thought on the subject of the Christian attitude toward the problems of daily living. In the series, Dr. C. A. Joyce, rector of Gotswold School, introduces a short dramatic sequence. Following the presentation, he questions a guest speaker and members of the audience on the drama topic. First broadcast of the series, with the Rev. Derrick Greeves as guest, dealt with relationships between the younger and the older members of a family. The program is twenty minutes in length.

# PROGRAMMING

## ● PROMINENT PASTOR SCORES SPOIL-SPORTS

A radio sermon by Dr. Leslie D. Weatherhead, president of the English Methodist Conference, on the occasion of the opening of the new Methodist year and delivered in the London Wesley Chapel, caused quite a sensation among local listeners. Dr. Weatherhead was vigorously outspoken against "pharisees and spoil-sports," whom he accused of "scaring people away from church." The well-known preacher said further: "It is regrettable that the Church has become so different from Christianity that people have become suspicious of churchgoers. They think we churchgoers are persons with tight lips, persons who do not laugh, who drink vinegar and condemn every joke. We certainly have our pharisees who believe that it is a sin to smoke, to dance or even to go to a cinema. However, generally, there are to be found in church many kind people who have to face the same difficulties and secret trials as do non-churchgoers."

*London Daily Mail*

## ● RELIGIOUS TV PROGRAMS ON THE INCREASE

Plans for an extension of religious telecasting were announced at a recent press conference by Cecil McGivern, controller of television programs. Mr. McGivern's comments follow:

"Friday, February 12, 1956, we hope to start a series of religious plays for which we have taken considerable trouble. It will be a series on the life of Christ. Scripts are by Joy Harrington. We have just finished shooting the film unit in Palestine. Tom Fleming has been selected to play the part of Christ. We hope that this series will become a permanent part of our children's program repertoire."

"Other projected programs for 1956 include monthly church services and religious features such as *The Church in Action* and *Christian Forum*. The Sunday night program will regularly conclude with a religious sequence, which will be in the form of family prayers."

\* \* \*

The School Broadcasting Council for the United Kingdom has been giving further consideration to the extension into television of the existing

**SCHOOL TELEVISION** service which the B.B.C. conducts in sound radio. The Council has, at the suggestion of the former Minister of Education, made a further

**WILL BE TRIED OUT** study of the distinctive contribution which television might be expected to make to the work of the schools and has issued the report of its inquiry which emphasizes that only by means of the practical test of an experimental service can conclusive evidence be obtained.

The Report suggests that the most distinctive of television's resources derive from the fact that it is an extension of broadcasting. First, it can be more immediate, up-to-date and topical than can school films. Thus, it can introduce children as nearly as possible at first hand to interesting and stimulating personalities; it can provide subject matter for the study of current

affairs; and it can give many school subjects a new vitality and meaning.

Secondly, television can adapt to new educational purposes material, new and old, which the B.B.C. --- drawing on the help of specialists of all kinds --- is in a unique position to select and assemble. Thirdly, it can plan and present its programs in series, and can thus develop themes, build up personalities and situations and encourage a confidence and an intimacy between studio and audience that have an educational value of their own. Like school broadcasting in sound, school television may be expected to offer both children and teachers new incentives and new starting points for active individual development.

The School Broadcasting Council has ascertained that local education authorities in England, Scotland and Wales are prepared to equip enough schools to receive the programs when the service starts. The Council has reached the conclusion that it would be best for an experimental service to start for secondary schools with two or three transmissions a week on a continuing basis --- with the prospect of a gradual extension --- rather than for there to be an intensive experiment concentrated into a few months and then coming to an end. It has accordingly asked the B.B.C. to provide this experimental service as soon as possible.

*B.B.C. Release*

## ● MORNING DEVOTIONS BY POPULAR PASTOR

The Rev. Wilfred Garlick, of the Church of St. George in Stockport, and a well-known radio pastor, has been conducting the morning devotions --- *Lift Up Your Hearts* --- broadcast daily by B.B.C. Mr. Garlick is known to thousands of British radio listeners through his popular weekly evening broadcast, *The Parson Calls*, a program of several years' standing which has recently been given a new format. It is now incorporated within the framework of a weekly religious magazine program called *New and Old*, with Mr. Garlick continuing as the voice.

*London Radio Times*

## ● RELIGIOUS RADIO/TV HAS NEW HEAD

New head of religious broadcasting for B.B.C. is the Rev. Roy McKay, who is responsible for all such programs --- both radio and television --- in the Home and the Overseas Service. Mr. McKay has gained rich experience as chaplain of Cranford School in Dorset, vicar of Goring-by-Sea in Sussex and chaplain at Santa Cruz in Teneriffe and Alleen College in Dulwich, London.

Responsibilities of his new post are extensive. In the radio services of B.B.C. there are some thirty religious programs of varying types, which total about eight hours of broadcasting each week. These programs range from short, week-day talks and morning services to *Choral Evensong* from cathedrals and college chapels, in addition to formal church services of all denominations. B.B.C. television carries church services, panels on the *Church in Action*, religious dramas for children and "epilogues" or prayers each Sunday.



## EUROPE..... Denmark

### • DANISH STATE RADIO ANNOUNCES PLANS

The Danish State Radio has published its program plans for the coming season. They indicate that, in addition to the usual morning prayer services and the two Sunday church services, there will be a strong Christian influence generally.

Former Minister of Education, Professor Fleming Hvindberg, will give a series of lectures called *From the Old Testament World*. Another series will be *Music in the Church*. On the popular program *Men of Experience Are Worth Visiting*, one of the persons to be interviewed will be a pastor. It is also expected that *Church Letterbox* will be resumed. The monthly *Church Magazine* will continue, and the school programs will again include a number of broadcasts on religion.

Church News

## ..... Germany

"Radio in a Divided Germany" was the subject under discussion at the annual meeting of the Conference of Evangelical Radio Workers held in Berlin last fall (November 9-11) and attended by more than fifty church radio leaders. Also present were representatives of local radio stations. Main topic considered, following extensive reports on the church radio programs of West Germany stations, was the radio situation in the Soviet Zone of Germany. Time was given for discussion of what service radio might contribute toward a uniting of East and West.

Speaking at a conference reception, Bishop Otto Dibelius told delegates that German long wave should be started at once. "We urgently need," declared the Bishop, "such a bridge between East and West. We believe that the churches are in a position to ask for official assistance in the work of such a long wave service because the Christian Church is one of the few bodies that are equally active in East and West."

The Bishop continued: "No less interested are the churches in having a bridge to Christians all over the world, through *Deutsche Welle* --- the German short wave service. Such a bridge would make it possible to keep Christians in other countries informed on church life in East and West Germany."

### • SERVICE FROM COLOGNE ON EUROVISION

An evangelical evening service was for the first time transmitted by *Eurovision*, from the Antoniterchurch of Cologne, Sunday, November 27. The sermon was given by Professor D. Helmut Gollwitzer, of Bonn, whose recent book (*...und fuhren wohin du nicht willst*) on war imprisonment in Russia has been translated into many languages and is considered to be one of the most important analyses of Soviet Marxism as it was evidenced during the writer's imprisonment. Broadcast in German, the service was translated simultaneously into the other languages of the Eurovision countries.

### • STORY OF LUTHER TELEVISED

On Reformation Day, German Television aired a feature program on Martin Luther. Script was by a well-known Berlin writer, Kurt Ihlenfeld. It emphasized the significance of Luther and his life for the people of today. In a highly graphic and unique fashion the program gave popular appeal to a subject that many have faced with some hesitation. It was dramatic in format, with vivid flash-backs.

### • RELIGIOUS SUBJECTS FEATURED

Religious features on the winter schedule of *Northwest German Radio* (Hamburg) include: a program on the *Ecumene*, by Horst Monnich; one on the Vatican, by Alfred Andersch; and another, by Otto Heinrich Kuhner, giving a picture of the world in which Christ lived and died.

## ..... Sweden

### • "WHAT WAS SAID THIS MORNING?"

*Swedish Radio* on two occasions this year aired a Sunday evening program (45 minutes in length) called *What Was Said in the Pulpits This Morning?* Listeners received a report from a selected number of churches, with recorded excerpts taken from the sermons. Further program material was assembled by telephone interviews with pastors and members of the various congregations. Program color was given through descriptions of the church auditoriums and other pertinent details of particular interest.

## ..... Switzerland

### • "INTRODUCTION TO THE BIBLE" POPULAR

The series of religious lectures by Pastor Emanuel Kellerhals and delivered at the Basel studio of the *Schweizerische Rundspruchgesellschaft* under the title "Introduction to the Bible" received such enthusiastic listener response that the entire collection was published. It is now in its second printing. Publisher: Friedrich Reinhard Basel. *Studio Basel* has invited Pastor Kellerhals to air another series of 20-minute lectures on the Psalms.

YOU WON'T WANT TO MISS IT

THE CHRISTIAN BROADCASTER

NO. 1, 1956

Religious music on radio/TV, with feature articles by internationally known musicians: FRED WARING, choral director; DR. HUGH GILES, organist. Music source lists for aid in feature programming. Illustrative scripts of effective sacred music broadcasting.

# PROGRAMMING

## NORTH AMERICA..... U.S.A.

### ● CLERGYMAN PREACHES ON JAZZ

A clergyman preached on "The Theology of Jazz" during an experimental series of religious programs this past summer over the Columbia Broadcasting System television network. The broadcasts, sponsored by the National Council of Churches' Broadcasting and Film Commission, were part of the network's regularly scheduled *Look Up and Live* program, from 10:30 - 11:00 A.M. Sundays. They draw on popular entertainment forms, including dramatic readings with shadow play illustrations and folk music, to communicate the "ideas and ideals of religion."

The Jazz sermon was given by the Rev. A. L. Kershaw of Holy Trinity Church, Oxford, Ohio. The Ellis Larkins Trio and a number of instrumentalists illustrated his points. Mr. Kershaw has frequently talked to students on the relationship between religion and popular music.

Dr. George Crothers of the C.B.S. public affairs TV staff said the telecasts would vary as "widely as is consistent with basic religious truths and the limitations of television techniques." Programs of this type were launched by BFC last year in an effort to reach the unchurched youth of the nation.

It was announced then that the National Council had organized Christian youth committees in major television viewing areas to support the program and help back up its major aim of getting young people to church.

\* \* \* \*

Some eight per cent of the Voice of America broadcast time is devoted to programs of a religious nature. These broadcasts are developed under the supervision of Dr. Elton Trueblood, director of religious programs of the U.S. Information Agency, and the Rev. James Moore, director of religious programs of the Voice of America. The programs stress the deep spiritual values uniting America with millions of other people throughout the world. They emphasize: (1) freedom of religion as a vital civil right; (2) the importance of religion in the daily life of the American people; and (3) the spiritual roots of a democracy.

In the programs prepared for broadcast to areas behind the Iron and Bamboo Curtains the Voice of America proceeds as follows:

1. Depicts persecution, giving facts and figures concerning torture, mock trials, etc. The insincerity of lip service to religious freedom is exposed. Untiringly the Voice of America seeks to convince listeners that attacks on freedom of conscience are intrinsic to communist control.
2. Provides religious services for those to whom, otherwise, this experience is denied and thus keeps hope alive.

3. Provides sermons for those who do have, behind the Iron Curtain, religious opportunities, but whose religious leaders are fatalistic in saying that the success of communism is predestined and that acceptance of it is a religious duty. The programs are designed to counteract this development.

Special programs are prepared for the broadcast of religious messages on special days --- such as Good Friday, Easter, Thanksgiving and Christmas. The various foreign desks make a point of recognizing religious holidays in target countries. The Moslem holiday and Jewish holidays --- such as the Jewish New Year and the Passover --- are recognized.

Several new programs of a religious nature were initiated in 1954. These include:

1. *The Life We Prize*. This is a weekly broadcast devoted wholly to "lay religion" in America. This program was introduced because lay religion of America is not well known abroad, and the program therefore presents an opportunity to circumvent the anti-clericalism which is so strong, particularly in Europe. Lay movements of all faiths are represented.
2. *The Spiritual Bases of Democracy*. This series began with six weekly broadcasts on the six "basic freedoms" as follows: *Freedom to Learn ... Freedom to Debate ... Freedom to Worship ... Freedom to Work ... Freedom to Live ... Freedom to Serve*. The six scripts are being followed by messages with emphasis on the Biblical basis of Democracy.

Voice of America Release

### ● QUAKERS FORM BROADCASTING GROUP

Plans for setting up a radio station in Pratt, Kansas, from which religious programs will be beamed to a five-state area were announced by a group of young Quakers who have formed the *Christian Broadcasting Company of America*. The plans were announced by Mrs. Edwin Cook of Pratt who has been helping the students train for Christian service. Leader of the group is Darrell F. Hecht of Coldwater, Kansas, a student at Friends University in Wichita. Pratt was chosen as the station site, Mrs. Cook said, because it is close to the geographical center of the area the station hopes to cover --- Kansas, Missouri, Nebraska, Colorado and Oklahoma.

Religious News Service

### ● NEW SPEAKER FOR "LUTHERAN HOUR"

Dr. Oswald Hoffman, public relations director of the Lutheran Church-Missouri Synod, has been named as the speaker for *The Lutheran Hour*. Dr. Hoffman is a member of the Board of Directors of the Lutheran Television Productions, which produces the popular television show, *This Is the Life*. He was a member of the committee which produced the Martin Luther film and assisted in its production on location in Germany.



# ORGANIZATION

## ● REV. CHARLES BRACKBILL WRITES:

The crying need in local religious broadcasting is for variety of programming. Most radio committees representing councils of churches and ministerial associations are in the rut of one-track thinking. For years it has been traditional to do *Morning Devotions*, with local clergymen speaking directly to church people. The program usually begins with a hymn (perhaps, "Holy, Holy, Holy") and has the minister of the day addressing "My dear Christian friends." He then proceeds to give a ten-minute talk, often poorly conceived, filled with Christian clichés and aimed to sell nothing. Such a program is unjustifiable for more than once a week in an across-the-board schedule.

We should be trying many different formats at many different times. Just think of the tremendous possibilities in these other types: quiz, music, drama, readings, panels, question and answer, interviews, documentaries, news. One local church council has accepted the challenge and is getting results in Atlantic City, New Jersey. Look at the variety on this schedule. A different minister produces each program.

Monday: Commentary on religious news. Tuesday: *Talk from the Walk* — usually starting with some reference such as: "The Board Walk was almost deserted when I came down this morning. All that was left of last night's crowd was the litter." Wednesday: Interviews and commentary, with social and family agencies. Thursday: straight interview. Friday: Music program, with recorded studies of various types and aspects of church music, including the current "religious trend" in popular songs. Saturday: Children's program. Sunday: Recorded worship programs and live devotional service.

## ..... Alaska

### ● KSEW ADDS NEW PROGRAMS

Station KSEW in Sitka, Alaska, operated by the Presbyterian (U.S.A.) Board of National Missions, is located on the edge of the Sheldon Jackson Junior College campus and works closely with the school in public service broadcasting. It recently initiated a weekly half-hour adult education program which the school's home economics, history, health and hygiene, literature and art departments take turns in presenting. Also new is a fifteen-minute Sunday afternoon broadcast of the week's news in review.

Another phase of KSEW service was illustrated this year when it broadcast appeals for blood donors to replenish the depleted blood bank of the government's Mount Edgecumbe Hospital. Donors gave enough blood to answer immediate needs and fill estimated requirements for a month. Earlier in the year the station's emergency appeal for a searching party of volunteers saved the life of a ranger entombed in a deep mountain snowslide.

KSEW listenership has extended to Indian populations within the coverage area. Villages fifty miles away report wide audiences to religious and news broadcasts in the Thlingit Indian tongue. The station has been on the air since September 1954.

## EUROPE..... Germany

The year-old Evangelical Radio/Television Academy, at a conference held at the Academy of Loccum, gave serious thought to the basic question of radio freedom. Specific reason for calling the conference was to consider new radio laws of North and West Germany which contain a clause to the effect that, in the future, supervisory personnel is to be selected by county parliaments. This cancels any participation in radio station administration by civic or church bodies.

Meeting in Loccum to discuss the reasons for and the probable results of the new laws were representatives of the Christian communions, radio stations and government organizations. Church and civic leaders declared that the new laws leave too great an opening for politically instigated misuse. Result of the heated conference discussions was the formulation of the following "Loccum Principles on the Relation Between Church and Radio":

1. Radio should function to the advancement of the cultural life of the entire people and should recognize the right of opinion of the entire democratic population. It must therefore operate under laws valid for everybody.
2. The maintenance and defense of radio freedom is a rightful obligation of all.
3. To the Government belongs the right of general radio supervision, together with the duty of safeguarding radio freedom.
4. Co-responsibility and cooperation among civic, social and cultural bodies, government and political parties, are essential.
5. In the case of the churches, the right of said co-responsibility must be recognized to a special degree.
6. It is essential that said co-responsibility be established on a legally sound basis, not subject to changing political and governmental administrations.
7. Principles of radio administration and control should be adapted to current and local needs and to changing circumstances.
8. Responsibility for specific radio operation belongs to specially selected individuals who have the confidence of all cooperative bodies.

## ..... Netherlands

### ● TV FEES ARE ESTABLISHED

Television fees in the Netherlands have been set at thirty Gulden per year, by action of the First Chamber (Senate). This action followed a detailed discussion during which widely varying opinions were expressed.

Formal application was made to grant permission to the churches to present religious pro-

# We Introduce — — —

## JOHN MARSH

Representative for the British Isles to the World Committee for Christian Broadcasting, Dr. John Marsh can look back on a long and successful record in active radio work.

Since 1941 he has broadcast frequently over B.B.C. --- in formal worship services, in a *Faith of a Christian* series, in sundry lectures on theological subjects. He is also a popular speaker on the morning *Lift Up Your Hearts* series. He made his first appearance on television while in the U.S.A. last year.

For several years a column on radio problems has appeared in the fortnightly *Christian World*, under the signature of Dr. Marsh. He is a member of the Central Religious Advisory Committee of B.B.C. and is in close contact with the British Council of Churches and the Free Churches. He speaks with authority on the many facets of radio development, as well as of the newly arisen problems of commercial television.

The radio interests of Dr. Marsh also extend to educational radio. In his position as principal of Mansfield College, Oxford, he has done much in directing attention to the potentialities of extensive school broadcasting.

## ORGANIZATION

*Continued from page 35*

grams other than the traditional worship services now permitted. Said application was turned down, with the explanation that the term "church broadcast" was too vague and that such programs might lead to boundary difficulties within the listening areas of the Netherlands radio stations. This refusal is evidence of the desire of the broadcasting associations to limit the churches to worship-services-only on radio also.

### ..... Sweden

Radio station of the Swedish Pentecostal Movement, under Pastor Lewi Pethrus, went on the air from Tangier late last summer, after seven years of perseverance and hard work by its enthusiastic supporters. It is currently heard on the 19 and 25 meter bands. Pastor Pethrus, who flew to Tangier for the station opening, said in his dedicatory speech that it would be unpardonable for Christians to stand with folded arms and not make use of the tremendous possibilities of radio.

A number of papers, abroad and at home, have characterized the opening of the Tangier station as a victory for Pastor Pethrus, who had received repeated refusals to his application to the Currency Office for permission to export money collected in Sweden for the station. Under existing circumstances Pentecostals abroad, chiefly in the U.S.A., have pledged financial support to the project. An international broadcasting association --- IBRA --- has been organized, membership dues ranging from 22.50 to 500 Swedish crowns.

## S. FRANKLIN MACK

It seems a bit strange to be using the word "introducing" in connection with Dr. S. Franklin Mack, for he is known the country over, and in many other parts of the world as well, to young leaders in all denominations. Many of them he has watched grow up from knee pants and pinafore days and has had no small part in helping them to achieve the qualities of leadership that fit them for the positions they now hold. But they won't be calling him Dr. S. Franklin Mack. To them he is "Si Mack", helpful mentor, sometimes not too gentle critic, but always staunch friend.

Dr. S. Franklin Mack, son of a California lawyer, is now executive director of the Broadcasting and Film Commission of the National Council of Churches. He grew into it in a succession of steps, guided by his conviction that communication is essential to the achievement of the kind of world God intended and man needs.

Born in Gonzales, California, educated in the public schools of Pacific Grove, graduated from the University of California in 1922, Dr. Mack left the *Golden State* for the *Empire State*, was graduated from the Biblical Seminary in New York in 1925, and was ordained to the ministry of the Presbyterian Church U.S.A. by the San Francisco Presbytery that same year.

In 1931 he was called by the Board of Foreign Missions of the Presbyterian Church U.S.A., to serve 21 years successively as executive director of Youth Work, of Education and Information and of Audio-Visual Work. It was in this latter capacity that recognition came to him as a leader in the development of films for church use.

In 1948 Dr. Mack headed an audio-visual survey team which was commissioned by the Foreign Missions Conference of North America to start work on a full, world-wide program of audio-visual advance under Christian auspices. Out of this survey came RAVEMCCO (Radio, Visual Education and Mass Communications Committee) whose job was to "retool" the Christian enterprise overseas along modern lines, through the introduction of mass communication techniques and the training of Christian nationals to use them.

One of the founders and vice-president of the Protestant Film Commission and a member of the Protestant Radio Commission, Dr. Mack was active in bringing about a merger of these two commissions to form the Broadcasting and Film Commission of the National Council of Churches. In 1952 he was called to become the director of films of the new Commission and in 1954 moved into the executive director's chair.

As an author Dr. Mack is responsible for two informative works on Africa: "This Is Africa," a pictorial background book, and "African Panorama," a sound filmstrip. As an editor, he edited "Asia Calling," an album of overseas recordings for church use, and for a long time he wrote the motion picture review column for *Presbyterian Life*. His latest production is "Mission Unlimited" --- a study book on Christian work across the world.



# Program Materials

## WHAT? WHERE?

On the following pages you will find listings of available radio and/or television program materials .... tapes, transcriptions, scripts, training literature, etc., together with various contact addresses. It is not the purpose of *The Christian Broadcaster* to advertise any one company or service or contact source. It is our purpose to share with our readers helpful information in still greater detail.

The listings in this issue are far from complete. Additional listings were requested but had not reached our editorial offices up to press time. Further, there is much source material about which we ourselves are unaware. We should like to give you "all." That being quite impossible, we include at least "a beginning."

We urge the many denominational radio/TV departments or other religious radio groups who have broadcasting/telecasting aids to make available to others of the profession to let us know of these materials. Subject to space and other content considerations, we shall be happy to include them in future issues.

In the first issue of *The Christian Broadcaster* for 1956 we plan to include a listing of various sacred music recordings --- albums, tapes, etc. If you have information to contribute on such a subject, please share it with us immediately. Here again --- we have no intention of "advertising" --- only of helping our readers find out *where* to find out what they *want* to find out as to radio/TV programming sources.

\* \* \* \*

### BROADCASTING AND FILM COMMISSION

NCCUSA  
220 Fifth Avenue  
New York 1, New York

#### Transcriptions

*Let There Be Light:* A series of 15-minute radio programs, dramatic and documentary in format, on Protestant cooperative work. 10-inch, 33 1/3 RPM microgroove.

*Dramatic Spot Announcements:* 20-second and one-minute spot announcements urging church attendance and participation in church activities. 12-inch, 33 1/3 RPM. \$2.00

*All Aboard for Adventure:* New series of twenty-six 15-minute transcribed adventures for boys and girls, selected from the earlier original series. The thrilling drama of Christian thought and action in far places of the world as well as in the U.S.A. community.... *Molly Malone Discovers Herself* --- *The Girl Who Didn't Like Candy* --- *Let Freedom Ring* --- *Preacher on Horseback* --- *Trombone in the Sky* --- *The Hungry Mountain*, etc.

Per Set (13 records): \$25.00

### Television Film Sources

*Bible Puppet Films:* 14-minute films for Old and New Testament stories presented by puppets. (9 black and white or color)

*What's Your Trouble?* Series of 14-minute films by Dr. and Mrs. Norman Vincent Peale. (51 films available)

*Man to Man:* A series of 14-minute films which features talks by outstanding Protestant speakers. (52 films available)

*This Is the Life:* Series of 30-minute dramatic films on Christian living. (52 films available)

### Literature

<i>Radio Hints for Ministers</i> . . . . .	.10
<i>Radio Devotions</i> . . . . .	.10
<i>Radio Program Rating Sheet</i> . . . . .	.05
<i>Religious Newscasting</i> . . . . .	.10
<i>Approaching the Broadcasting Station</i> . . .	free
<i>Broadcasting Religion</i> . . . . .	\$1.50
<i>Religious Television Programming</i> . . . . .	.10
<i>Television Do's and Don'ts</i> . . . . .	.05
<i>Television Program Rating Sheet</i> . . . . .	.05
<i>Religious Television Program Ideas</i> . . . . .	1.00
<i>TV Production Techniques by Experts</i> . . . . .	1.00
<i>Color Television</i> . . . . .	.05

\* \* \* \*

### CHURCH BROADCASTING ASSOCIATES

Box 186  
San Anselmo, California

#### Transcriptions

*Calls to Worship:* Thirty 24-second spot announcements, transcribed by the National Broadcasting Company, on behalf of the church in the listening neighborhood. Evangelistic but non-controversial. \$3.50

#### Scripts

*Headlines Around the World:* Weekly news scripts containing eleven or more pages of religious news, up-to-the-minute, in easy and informal style, well supported by human interest material and sketches. More than enough copy to supply a 15-minute broadcast each week. A vehicle for indirect, low-pressure evangelism in a way popular to the general public and appealing to the station. Per Week: \$2.00

*Food for Thought:* 5-minute radio talks, centering about stories, everyday incidents and situations from which spiritual lessons may be drawn. No source credit required.

Per Set of 26: \$15.00



*This Is My Country:* Original 15-minute dramatic radio scripts, studio-tested. True stories of men and women who have made America great. For amateur production groups. Simple sound effects. With or without bridge music.

*Per Set of 13: \$30.00*

*Things to Remember:* Complete 30-minute outlines for television use, showing structural development of thought, visual devices needed, sets, properties, etc. Scripts studio-tested in the KRON/TV (San Francisco) series.

*Per Series of 13: \$50.00*

### Art Cards

A library of TV art reproduced photographically on 4 x 5 cards and 2 x 2 transparencies. Professional art originally created for TV, free of copyright complications, in which all TV standards of gray scale and simplicity have been rigidly maintained.

*Per Set of 10 Cards (4 x 5): \$ 9.00*

*Per Set of 10 Transparencies (2 x 2): \$11.00*

\* \* \* \*

### BOARD OF NATIONAL MISSIONS PRESBYTERIAN CHURCH U. S. A.

156 Fifth Avenue  
New York 10, New York

### Suggested Program Formats for Radio Use

Sunday School Lesson of the Air .... "Religion Makes News" (with newscaster's cue sheet) ... "Headlines Around the World".... Devotional program formats: ("This Day with God," "Today's Good Word") .... The Radio and/or TV Discussion Program ("College Spirit --- How Spiritual Is It?")

\* \* \* \*

### THE NATIONAL COUNCIL PROTESTANT EPISCOPAL CHURCH

281 Fourth Avenue  
New York 10, New York

### Tapes (for radio use)

*Miniature Church of the Air:* Thirteen 15-minute worship programs.

*Per Set (including shipping): \$32.50*

*Trinity Church Noonday Services:* Originally aired over Station WQXR in downtown New York City. Now on tape for general distribution.

*Per Program (including shipping): \$5.00*

*The Cathedral Hour:* Available through the Diocese of Albany -- 68 South Swan Street --- Albany, New York.

*Episcopal Church of the Air:* 15-minute worship service obtainable through the Diocese of Michigan --- 63 E. Hancock Avenue --- Detroit 1, Michigan. *Per Program: \$2.00*

### Transcriptions

*The Episcopal Hour: Another Chance* (series of 13 programs): Obtainable through Mrs. Caroline Rakestraw, Executive Secretary --- The Episcopal Hour --- 2744 Peachtree Road, Atlanta, Georgia.

\* \* \* \*

### THE PROTESTANT RADIO AND TELEVISION CENTER, INC.

1805 Clinton Road, N.E.  
Atlanta 6, Georgia

### Transcriptions

*The Protestant Hour:* United Lutheran, Presbyterian U.S., Methodist, Episcopal and Presbyterian U.S.A. series. A 30-minute weekly devotional program. On tape at 7½ IPS. Available at no cost to stations. For sustaining time only, not for commercial use. Provided on year-round basis.

\* \* \* \*

### THE UPPER ROOM

Radio and Television Parish  
1908 Grand Avenue  
Nashville, Tennessee

### Transcriptions: Dramatic Programs

*Families Need Parents:* Six 15-minute programs based on ideas developed by a panel of experts in parent education and child psychology, in cooperation with religious leaders.

*All Good Things Begin at Home:* Six 15-minute programs which meet squarely some of the problems faced in every family ... Question of the family car, *High Finance on a Low Income*, *Democracy Begins at Home*, etc.

*Happiness Is Home Made:* Six 15-minute programs dealing with the tensions of modern living and pointing to the eternal verities of the Christian faith as the solution to family problems ... *Until Death Do Us Part*, *The Family Faces the World*, *Peace of Mind*, etc.

*Children Deserve Christian Homes:* Six true stories of Americans who have found the secret of happiness and fruitful living .... *They Gave God Their Shoes*, *She Gambled on Prayer*, *He Dared to Portray Christ*, etc.

*Brotherhood Begins at Home:* Frank Laubach, John R. Mott, Hunting Horse, Roland Hayes, the Glen Burtons and Mary T. Sloop are presented in dramatic documentaries --- true stories of real people who have found God's way to make their lives complete.

*The Christians:* The Christians --- father, mother and three children --- make their decisions on the basis of Christian training and experience ... *Where Shall we go on our vacation?* *What does the family do when the boss comes home with dad for dinner?*, etc.

*A Troubled World Needs Christian Families:* 15-minute programs on 12-inch L.P.'s emphasizing the need for Christian faith in families around the world ... Africa, Latin America, American Indian, Korea, Philippines.



*Let Us Give Thanks:* A 30-minute dramatic episode for family listening on Thanksgiving Day. Two 33 1/3 RPM 16-inch disks.

*Christmas Is a Holy Day:* A 30-minute dramatic musical presentation for all the family. Two 33 1/3 RPM 16-inch disks.

*The Disciples Series:* Featuring Dr. John A. Redhead, Jr., with brief talk and well-known hymns of the Church.

*Music for the Soul:* Fifty-two 15-minute programs on 16-inch transcriptions, for weekly broadcasts. Each program is based on a meditation from "The Upper Room." Devotional programming at its best.

*Thought for the Day:* (for radio use): 20-second spots, on two sides of 13½-inch E. T.'s. Dr. Ralph Sockman reads the Scripture and the "Thought for the Day" from "The Upper Room" for use during Lent and Holy Week .... (For television use). Same transcription as above plus two 2 x 2 slides.

### Scripts

*Thought for the Day:* For year-round use, script is provided to run concurrently with "The Upper Room" using Scripture, prayer and daily thought. Slides available for TV use.

\* \* \*

### TRANSCRIPTION SERVICES (MISCELLANEOUS)

*Unshackled:* 5" tape reel

Pacific Garden Mission  
646 S. State Street  
Chicago 5, Illinois

*Accent on Youth:* 5" tape reel

Bible Institute of Los Angeles, Inc.  
558 South Hope  
Los Angeles 17, California

*Showers of Blessing:* 16" disks

Nazarene Radio League  
2923 Troost Avenue  
Kansas City 10, Missouri

*Greatest Story Ever Told*

Kudner Agency, Inc.  
575 Madison Avenue  
New York 22, New York

*Bringing Christ to the Nations:* 16" disks

United Broadcasting Company  
301 East Erie Street  
Chicago 10, Illinois

\* \* \*

### IMPORTANT SOURCE-MATERIALS ADDRESSES

#### Spanish Language Materials

The Pan-American Network  
Apartado 2470  
San Jose, Costa Rica

#### THE CHRISTIAN BROADCASTER:

*Welcomes contributed articles* and news items pertinent to the field of religious broadcasting and telecasting but does not commit itself to their publication or to their return.

*Places responsibility* for the contents of signed papers and for the accuracy of news items and other factual information upon the authors and the contributors thereof. Editorial selection of material is strictly objective and implies no personal preference or evaluation.

*Asks readers*, when reprinting or referring to articles published in *The Christian Broadcaster*, to mention the origin of the article as well as the name of the author.

#### Portuguese Language Materials

Centro Audio-Visual Evangelico  
Caixa Postal 8287  
San Paulo, Brazil

#### Languages and Dialects Around the World

Gospel Recordings Incorporated  
124 Witmer Street  
Los Angeles, California

#### Materials from the Far East

The Rev. Reuben Gums  
Radio/Audio-Visual Commission  
726 Taft Avenue  
Manila, Philippines

\* \* \*



The Rev. Charles H. Schmitz, director of broadcast training for the Broadcasting and Film Commission (NCCUSA), has been presented with an American Baptist Convention Radio and Television Award for 1955. The plaque was inscribed "Outstanding Contribution in Religious Broadcast Training."

In the above picture taken at Station KLZ-TV in Denver (Colorado) during a religious radio/TV workshop, MR. SCHMITZ is second from the left. Others (left to right) are: KLZ panel moderator; GORDON ALDERMAN, program director of WHEN/TV at Syracuse (New York) and a workshop staff member; REV. HARVEY W. HOLLIS, executive secretary, Denver Area Council of Churches; and a workshop member.





## *Honest now - - would you listen?*

### **"And I sat where they sat"... Ezekiel 3:15**

*If you were sitting  
Where the listener sits,  
Would you listen  
To religious radio and television?  
Would you listen?  
Honest now --- would you?*

*An ancient prophet  
Named Ezekiel  
Found the rule of prophecy,  
And the surprise of his life,  
When he left his fellow prophets  
From the Ministerial Association  
And found his place among the people.  
Said he, "And I sat where they sat!"*

Put your feet in the listener's shoes.  
Sit down where the people sit.  
Be surprised as you are  
Conditioned by their experiences.  
Absorb the books they read,  
See life in the raw,  
Live as they live.  
Would you listen then?  
Honest now, would you?

Where are we sitting now,  
As judges, to pronounce sentence  
"Yes" or "No" to religious programs?  
We are now with the dignified robed prophets,  
We confer with the degreed intellectuals,  
We counsel with the titled churchmen,  
We take courses with the sheltered seminarians,  
We companion with the exceptionally privileged,  
We follow the metropolitan-minded.  
We sit with those who  
Never hear their own programs.

But where did Jesus our Example sit?  
NOT with  
The contemporary highly esteemed prophets,  
The mentally closed-circuit churchmen,  
The proud and privileged intellectuals,  
The complacent over-fed rich.

BUT Jesus sat with  
The smelly weather-beaten fisherman,  
The hardened, hated tax collector,

The tool-wise carpenter,  
The energetic playful child,  
The fever-ridden sick, the groping blind,  
The wretched dirty poor, the guilty adulteress,  
The weary repentant prodigal, the hungered needy.

Too long have we advanced  
Programs measured to our size,  
Ideas to fit our peculiarly conditioned lives,  
Thoughts molded from our intellectual patterns.  
Now we sit only with those who are like we are.  
We sit where we sat years ago.  
BUT Jesus sat with  
The breast-beating publican,  
The scheming sinner, the tidy housekeeper,  
The filthy beggar, the warring soldier,  
His warmest friends and his bitterest enemies.

BECAUSE Jesus sat where they sat  
He upset the religious programming of his time.  
He brought it out of the "church"  
Into the market place.  
He brought it out of the inner sanctum  
To the shore.  
He brought it out of the stuffy room  
To the garden.  
He brought it out of embalmed security  
To dangerous living.  
He brought it out of the graveyard  
To resurrection and life.

*Think now and think clearly:  
If you were sitting  
Where the listener sits,  
Would you listen  
To religious radio and television?  
Would you listen?  
Honest now --- would you?*

*An ancient prophet  
Named Ezekiel  
Found the rule of prophecy  
And the surprise of his life  
When he left his fellow prophets  
And found a place among the people.  
Said he, "And I sat where they sat,"*

**Charles H. Schmitz**